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ST. ANNE'S INSTITUTE: A UNIVERSITY-SCHOOL FOR CATHOLIC TEACHING SISTERS.[1]

To meet the wishes of the Catholic Hierarchy of Prussia this school was founded at the University of Münster in 1899, as a Catholic Training Institute for Female Teachers. Its purpose and work will best appear from a cursory description: I.) of the features common to this Institute and similar schools in Germany (Wissenschaftliche Fortbildungskursen für Lehrerinnen) for the University training of female teachers, and II.) of the peculiar character of St. Anne's Institute, popularly known as the Anna-Stift.

I.—As early as 1870 German societies of women and associations of women teachers had expressed a desire to see the benefits of University training extended to the women teachers in the Girls' High Schools (Töchterschulen). The first organized effort in this direction appeared at Berlin in 1888, under the name of "Wissenschaftliche Fortbildungskursen," i. e. an Institute for the higher academical training of German women teachers. It was owing to the private initiative of certain associations and was followed in 1897 by a similar

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enterprise at the University of Göttingen. A certain civil recognition was granted in 1894, inasmuch as the Prussian Government then approved a "Prüfungsordnung," or instructions for the conduct of the examinations leading to the certificates granted by these Institutes. The requisites were then conceived in rather general terms; it was enough if the candidate gave proof of her ability to execute a given task in a scientific way. Naturally enough, once the supreme educational authority had approved the movement, other schools of this kind were opened at various Prussian universities, e. g. at Königsberg (1898), Bonn, Breslau, Münster (1899), Kiel (1900). Münster excepted, an identical system of instruction is followed in all these schools. The university professors and other teachers of approved scholarship (e. g. head-instructors in the city Gymnasia) devoted a fixed number of hours each week (Seminaristische Uebungstunden) to the practical training of these women students for genuine scientific study. The training-course lasts usually five or six semesters (two and a half or three years); the special training is rounded out by attendance at the regular university courses.

The experience of the previous decade enabled the Prussian Minister of Public Instruction to draw up in 1900 a new and more detailed "Prüfungsordnung" or examination-standards; this governmental act has established with a certain finality the character of these schools and determined the level that must be reached in each course of study by the candidates for certificates. Henceforth, the object of the final examinations in such schools is the formal assurance that the candidate possesses the scientific ability requisite for appointment to the office of head instructor in a Public High School for Girls and for the conduct of such a school. It must be noted that no one is allowed to take these university examinations until five years after she has acquired her diploma as teacher in a Girls' High School (Höhere-Lehrerinnen Examen); she must also have been for two years a full teacher in some school recognized by the Prussian Government. Once admitted to such an institute, the student may choose any two studies from the following program (Philosophy being obligatory on all); Religion, Ger-

man, History, French, English, Geography, Mathematics, Botany, Zoology, Physics and Chemistry (together with Mineralogy). The examination consists chiefly in a written essay on some subject in one of the selected courses. The essay must be treated in a scientific manner and must be begun and finished within a space of eight weeks. In place of this essay the candidate may present a printed work composed by herself. In addition there is an oral examination in the two selected courses, also in Philosophy; it does not differ greatly from the examination for the office of head-instructor in a Gymnasium. Further details may be found in the official Prussian program for the examination of teachers in Girls' High Schools (Ordnung für die Wissenschaftliche Prüfung der Lehrerinnen in Preussen, Berlin, Cotta, 1900, p. 20).

This brief exposé, it is believed, makes sufficiently clear the difference between the ordinary Normal Schools and these University Institutes for the training of women teachers. In the former every effort is made to increase the teacher's stock of knowledge; in the latter more stress is laid on the development of her ability to work in a scientific manner. In his comments on the above-mentioned "Prüfungsordnung" or directions for the conduct of the examinations, the Minister of Public Instruction lays special stress on this point (Berlin, 1900, p. 7). "In the preparation of women students," he says, "for the degrees granted by these university schools (Oberlehrerinnenprüfung), the most important consideration is how best to form them to grasp scientifically a given intellectual task, however modest it be; how to enable them to work freely by themselves and to depend no longer on study-helps of a doubtful utility, but to form their judgments freely and to rise above narrow elementary concepts. In a given section of her chosen studies a candidate for these degrees may exhibit less professional knowledge than is desirable; she will, however, be easily able to increase by private study the sum of her positive information and will naturally endeavor to do so in the measure that she realizes her defects in this respect."

The first German University Training Schools for women (Berlin, Göttingen, Königsberg) were Protestant in character,

not formally it is true, but practically; the Catholic population in these cities being relatively very small, and Catholic students being very few at these universities. It was different, however, when such training-schools for women teachers came to be opened in other university cities of Prussia; the Catholic population of the kingdom remembered at once that there were at stake not only scientific but practical educational interests of a high order. Nearly all our Catholic High Schools for Girls (Höhere Mädschenschulen) are private institutions, very many of them being conducted by teaching sisterhoods. A Catholic pedagogical review (Monatschrift fur katholische Lehrerinnen, XVI, 120) could rightly say: "The head-instructors question in our Girls' High Schools is one of supreme importance for the Catholics of Prussia. 1. Can we continue to maintain such schools as at once Catholic and advanced? 2. In the governmental or municipal High Schools for Girls how can we secure for the future to Catholic female instructors their share in the conduct of the advanced classes? There is imminent peril, either that our flourishing Catholic Girls' High Schools, for lack of properly-formed teachers, will fall to the rank of Intermediate Schools (Mittelschulen) or that (electing to retain their former rank) the head-instructors will soon be chosen from non-Catholic women."

II.—In 1897 the Catholic Hierarchy of Prussia, assembled at Fulda, decided to open a University Training-School, distinctively Catholic in character, for the benefit of the female teachers in Catholic High Schools for Girls. The Prussian Government at the request of His Eminence, Cardinal Kopp, Prince-Bishop of Breslau, approved the project. Unexpected difficulties, however, hindered at Breslau the recruitment of a suitable corps of teachers, whereupon His Eminence requested Bishop Hermann Dingelstad of Münster to undertake the task. At Münster the population is almost all Catholic; there are several large Gymnasia, also a full University, both capable of furnishing (apart from the professors of theology) a good number of Catholic teachers. Rev. Dr. Joseph Mausbach, University-professor of Moral Theology, was urged by Bishop Dingelstad to form a proper corps of lecturers for the new Institute.

The bishop himself provided for the future students a commodious dwelling, St. Anne's Institute (St. Anna-Stift), and made all due provision in it for the academic needs and personal comfort of the teaching sisters who were soon to inhabit it. The domestic management was entrusted to the Sisters of Notre Dame (Mülhausen-Cleveland), well known both in Germany and the United States. It was found possible to open this new house of advanced studies on May 3rd, 1899, with eighteen students (Franciscan Sisters, Sisters of the Holy Cross, Notre Dame, Ursulines, Poor School-Sisters of Notre Dame). Professor Mausbach, from its inception until now the warmest friend and almost the soul of the enterprise, delivered an inaugural discourse in which he emphasized the spirit of the new institute as at once religious and scientific, and proposed as models to the new teacher-students the noble Catholic women of the Middle Ages who combined in admirable harmony Catholic virtue and human learning.

St. Anne's Institute has two lecture rooms, a larger and a smaller one, also a special consultation-library in which are found the more important periodicals that interest teachers. In the chapel, frequently visited by the secular women-students are given suitable instructions on Sundays and holidays.[1] There is yet a grateful memory of the eloquent discourses of the late Mgr. Dr. Schröder, formerly professor in the Catholic University at Washington, in which he urged his hearers amid their pursuit of secular knowledge not to lose sight of their progress in the life of the spirit.

This Münster Institute is therefore freer, even in respect of the government, than any other Prussian training-school for teachers. Naturally, the community itself, and the entire teaching corps are subject to the pastoral direction of the Bishop of Münster to whom the Institute owes its origin and its means of support. On the other hand he has left it quite free to develop and extend, though of course no important modification of the original plan has been made without his consent.

[1] Secular Catholic women and teachers are allowed to follow the courses of study, and to take the examination for the certificate of the Institute; they cannot, however, live in the Institute, which is reserved for the religious teachers.

Neither does the Prussian Government exercise any control over the Institute, directly or indirectly. In the above mentioned instructions for the conduct of examinations (Berlin, 1900, p. 6) the Minister of Public Instruction declared that "it was not his intention to impose any positive regulations for the conduct of studies in the Institute, which owed its origin and prosperity to the parties immediately concerned. These courses of study have had their own free development, and have justified the freedom of their growth." The Government, however, selects the examiners from among the regular lecturers at the Institute, and its commissary assists at the examinations. It issues, moreover, to the students their certificates (Zeugnisse) of success, and occasionally, by its stipends, enables secular students to attend the Institute. From time to time, moreover, the Minister of Public Instruction has granted it considerable sums of money for the enlargement of its pedagogical library.

All applicants for admission must undergo an entrance examination, in which evidence must be given that the applicant possesses the requisite preparation (knowledge of Latin, i. e. ability to translate Cæsar; due acquaintance with the two elected studies acquired by means of private reading of suitable treatises). During the five terms (two and one half years) of the full course, from six to eight lectures are given weekly; this does not include the four obligatory hours of Philosophy. About one half the time is devoted to Seminary exercises, the other half is given to regular lectures, which are often attended in the quality of auditors by many Münster ladies neither teachers nor applicants for the certificate of the Institute. For each branch of study there are so far two or three teachers, apart from four professors of the Faculty of Theology. The entire teaching-corps numbers seventeen, of whom ten belong to the University, the other seven being head-instructors in the various Gymnasia of the city. These teachers meet from four to six times each year to discuss the general welfare of the Institute. At these meetings official communications are promulgated and the scholastic curriculum is prepared; they are also an occasion for a beneficial interchange of professorial experience and suggestion. These meetings are held under the

presidency of Professor Mausbach, unanimously chosen to that office by the teaching corps; in order to secure unity of administration, he was also chosen as Director of the Institute. It is due to the initiative of these professorial meetings that in 1903 Mathematics was added to the courses of the school; in the fall of 1908 courses in Physics, Chemistry and Mineralogy will be offered. Of the studies provided for by the ministerial ordinance of 1900, there remain therefore as yet unprovided for in St. Anne's Institute only Geography, Botany and Zoology.

The academic instruction is not imparted in the University itself, but in special courses given in the Institute by the aforesaid teachers. This is looked on by all concerned as specially advantageous. Such separate instruction seemed called for not alone because of the difficulties raised by the habitual presence of female religious teachers within the university and the possible dangers consequent on their attendance at the lectures of non-Catholic professors, but chiefly for reasons of a purely pedagogical character. The aforesaid ministerial ordinance mentions (p. 7) among the motives that recommend such an institute the "more direct mutual intercourse between teacher and student" that it is calculated to promote. Such close relations would be practically impossible in the University courses, if only because of the great number of students. The same authority (loc. cit.), apropos of the attendance of women at the courses of these institutes, urges respect for their personal liberty; it is only, says the Minister when the professor speaks directly and solely to his female students that he can best take into account, in degree and kind, their peculiar preparation. It is this highly special and distinct character of the courses offered in St. Anne's Institute that differentiates its work from that of other training institutes for women at German universities. There is kept up in this way an organic continuity between the previous education of the student and the new academical training she is receiving; at the same time is minimized the danger that her new attainments may fail to combine naturally and easily with the acquired sum of knowledge and the mental status that she brings with her to the special courses of the Institute.

Finally, the carefully worked out unity of the Institute's courses of instruction facilitates in no small measure the student's task; such unity would easily be interfered with by attendance at miscellaneous lecture-courses in the University, not to speak of the bad effect such free attendance at the general University lectures would have on the intimate harmony that now exists between the religious and the secular students of the Institute.

It is true that the aforesaid inequality of preparation for University studies would not apply to those female students of the Institute who had graduated from the regular Girls' High Schools, as fully equipped candidates for entrance to the University (Abiturientinnen), and doubtless in the near future their number will increase in view of the imminent ministerial ordinances concerning the higher instruction of girls. There is, however, no reason to believe that many such graduates of female Gymnasia will becoome head-instructors; even if they do pass the governmental test for such office (*examen pro facultate docendi*) they will have but a slight, if any, advantage over the regularly formed head-instructors, and will certainly be soon quite sensible of their lack of the valuable pedagogical training furnished in the daily academic exercises of the Institute.

It may be added that, with respect to the formation of head-instructors, the aforesaid ministerial ordinance for the Institute-examinations (p. 4 sqq.) expresses clearly a preference for our institute-method of previous practical training as against immediate entrance on the University courses. During this period of practical training, and largely by means of it, there grows up a corps of specially gifted and experienced instructors desirous of profiting to the utmost by the academic advantages of the Institute. Thus only can we hope to attain what we all most desire, viz., that among our female teachers only the very best shall be appointed as head-instructors. We may note that the Prussian Government assures the graduates of our Institute that there will be no distinction made between them and those head-instructors who graduate from the female Gymnasia.

The following statistical table exhibits in outline the work of these training-institutes for women at the German universities. At Münster the student may enter in any term (semester); the examination usually takes place at the close of the sixth term of attendance. It has been already stated that a printed work could be submitted in lieu of the written dissertation normally called for.[1] The oral examinations lasts one hour in each of the two selected studies, and one half hour in Philosophy.

The total number of female head-instructors who have taken the examination in St. Anne's House is 105. They selected as follows from the study-courses approved by the aforesaid examination-ordinance; German 63; History 54; French 15; English 33; Catholic Religion 33; Mathematics 12.

[1] So far the following printed dissertations have been prepared by our students and accepted by the Institute as satisfactory:

M. SCHMITZ: "Frederic Barbarossa and Aix-la-Chapelle" in the *Zeitschrift des Aachener Geschichtsvereins*, vol. XXIV (Aachen, 1902).

ELIZABETH HEIMBERGER, "J. G. Herder as a Student of Folk-Song," in *Beilage zum Jahresbericht der kath. Mädchenschule* (Bochum, 1904).

A. PFENNINGS: "Goethe's Winter Tour in the Hartz-Mountains: a Literary Study" (Münster, H. Schöningh, 1904).

BONAVENTURA TRUTZ, Ursuline Convent in Erfurt: "Chronology of the Kings of Juda and Israel," in the *Katholik*, 3d series, XXXIII, No. 3, (Mainz, 1906).

LUISE MAYER: "The Development of Nature-Sentiment in Goethe previous to and inclusive of his Italian Journey" (Münster, H. Schöningh, 1906).

A. CÜPPERS: "The Historical Value of Schiller's *Maria Stuart*" (Münster, 1906).

B. BRESKY, Sister of Charity in Paderborn: "The Second Epistle of St. John in its relation to the Third" (Münster, Aschendorff, 1906).

TH. BREME, Ursuline in Haselünne: "Ezechias and Sennacherib," in *Biblische Studien*, XI, 5.

A. KELLNER, Ursuline in Erfurt: "Christian Life and Sin according to St. Paul," in *Strassburger Diözesanblatt* for 1907.

T. BREME, Ursuline in Haselünne: "Christina Rossetti and the Influence of the Bible on her Works" (H. Schöningh, Münster, 1907).

[Our readers may not be aware of the fact that the periodicals mentioned in this list are in the very first rank of German Catholic Scholarship.—EDITOR.]

Examination.	Religious Teachers.	Secular Teachers.	Number of Candidates for										
			Religion.	Essay.	German.	Essay.	History.	Essay.	French.	Essay.	English.	Essay.	Mathematics.
1901, July	18	5	8	2	17	8	11	6	3	2	7	5	...
1902, December	2	5	3	1	5	4	6	...	...	...	1	1	...
1904, January.	15	6	12	5	11	5	12	6	3	2	4	3	...
1904, July	1	3	1	1	2	...	1	...	1	1	3	2	...
1905, January	5	1	3	2	1	1	6	1	...	...	2	2	...
1905, June	1	2	1	1	3	...	1	1	1	1	...	...	...
1906, August	18	6	3	3	13	4	8	4	5	4	10	9	9
1906, December	5	2	2	2	5	2	3	1	...	...	3	2	1
1907, July	5	2	1	1	3	2	5	2	2	1	1	1	2
1907, December	2	1	...	...	3	1	1	...	...	...	2	2	...

The general statistics of the Training Institutes are available only to the close of 1906 (cf. M. Kley, "Die Studienverhältnisse der Oberlehrerinnen," Bonn, 1907). We submit the following:

Place of Examination	1895	-96	-97	-98	-99	-00	-01	-02	-03	-04	-05	-06
Berlin	6	4	21	21	19	20	21	11	14	11	12	7
Bonn	—	—	—	—	—	—	14	9	10	10	3	6
Breslau	—	—	—	—	—	3	—	—	4	5	5	4
Göttingen	—	—	—	—	6	2	—	3	10	10	11	12
Königsberg	—	—	—	—	—	2	—	—	3	2	5	5
Münster	—	—	—	—	—	—	23	7	—	25	11	31
Total	6	4	21	21	25	27	58	30	41	63	47	65

According to these statistics the total number (to end of 1906) of successful candidates in all the university Training Institutes for women in Germany was 408. The studies selected by them from the aforesaid ministerially approved list were as follows:

German	239	59 per cent.		Evangelical Religion	41	10 per cent.
History	154	38 "		Mathematics	47	11 "
French	124	30 "		Botany and Zoology	19	5 "
English	131	32 "		Geography	17	4 "
Catholic Religion	38	9 "		Physics, etc	6	2 "

Naturally, given the brief existence of these University Training Institutes for female teachers, no final judgment as to their serviceableness can as yet be prudently pronounced. It is of interest however to chronicle the sentiments of a distinguished Normal School director in Rhineland, uttered after assisting at the first of these Institute-examinations held at Bonn in 1901: "This examination quite overcame in me any remaining prejudice or doubt in the matter of a higher or university training for our female head-teachers. There is every reason to hope that in the future, thanks to the easy freedom of judgment and thoroughness of knowledge developed in such Institutes, our female schools will exhibit much less teaching of a lifeless or mechanical kind, whereby the female sex cannot but greatly profit in the sense of mental progress"

(Monatsschrift für kath. Lehrerinnen, 1901, no. 7). In 1904 a high ecclesiastical dignitary, whose special competence no one will deny, expressed his contentment with the good work of such University Training Institutes. Past failures, he said, had in the beginning made him somewhat doubtful of the success of any attempt to improve in a scientific sense the training of female teachers. But in view of the happy outcome of the new movement, he felt bound to express his unconditional approval of these Institutes and his satisfaction with the good work accomplished in them for the improvement of practical instruction. We may add, in conclusion, that these judgments of experienced men square with the sentiments of the teacher-students themselves and of their superiors. They are unanimous in the conviction that scientifically directed study offers the best guarantee for the improvement of instruction, both as to content and solidity, for an enlargement of mental outlook and for superior skill in the presentation of knowledge to the intelligence of the pupil.

WILHELM ENGELKEMPER.

AGNOSTICISM AS CONCILIATION.

To anyone who has followed the recent movements in philosophy, the condemnation of Agnosticism by the Encyclical *Pascendi Dominici Gregis* will cause no surprise. From time to time, indeed, various propositions agnostic in character have been singled out for censure and some of these with the judgment passed on them by the Vatican Council are cited in the Encyclical. But in the present instance the condemnation reaches the entire system of speculation which, by limiting knowledge to phenomena, would make the ultimate reality inconceivable, and in particular would proscribe any and every inquiry concerning the supreme reality which is God. In dealing with Agnosticism, therefore, one encounters not merely an error, however grave this might be, but rather a prolific source of errors, only a few of which have as yet been cast in definite form. Or perhaps one might say, no complete formulation is necessary, since in its principles and its method, but above all in the attitude which it assumes, Agnosticism sweeps away the most vital of truths. To say that it strikes at the foundation of Christian philosophy is to use a mild sort of metaphor; in point of fact, it leaves neither materials for building nor any ground in which these, if available, could possibly be set.

Regarded as a theory in epistemology — and this is its primary import—Agnosticism, by its doctrine of relativity, makes knowledge a purely subjective affair. In its application to the world of external reality where, it asserts, cognition is limited to appearances, it coincides with Phenomenalism. And in the mental sphere, by denying that anything can be known of the substance of mind, it excludes from investigation all those problems the solution of which depends upon what is ascertained concerning the nature of the soul. It does not, in principle at least, deny that there is an objective something

back of phenomena; it contends that this something, however it may appear or manifest itself, is unknowable.

But the most serious consequences are those which the Encyclical points out. "Given these (agnostic) premises, every one will readily perceive what becomes of Natural Theology, of the motives of credibility, of external revelation." And in fact, if in the nature of things and of minds, the Ultimate Reality or whatever else may be offered as a substitute for God, is unknowable, it is obviously useless to talk about revelation and worse than useless to allege as the organ of revelation the inspired word of Scripture or the authority of the Church. For the agnostic "supernatural truth" is a meaningless term, not simply because he regards dogmas as idle statements at variance with the demands of intelligence and therefore unthinkable, but rather and chiefly because he sees in them a claim to knowledge about that which cannot be known. Since in his view a knowable God would be equivalent to a related Absolute, so a self-revealing God would be a downright absurdity.

In the emphasis which it lays upon the limitations of reason Agnosticism, of course, makes no pretension to originality. The history of philosophy shows that scepticism has at all times been quick to challenge the results of speculation and even to fix the bounds beyond which thought might not venture with any hope of success. As regards the knowledge of things divine, the medieval teachers themselves, notably St. Thomas, made it quite clear that the human mind is especially liable to err in seeking out the ways of God and in defining His attributes. But this only deepened their conviction as to the necessity of revelation. Among those more radical thinkers who in recent times have denied that reason could of itself attain any certainty about God, some made that very denial the basis of an argument in favor of revelation. The agnostic, on the contrary, while insisting that all knowledge is relative because of the conditions under which thought takes place, further insists that the impossibility of becoming known lies in the nature of the First Cause. Objectively,

therefore, no less than subjectively, revelation is out of the question.

One might, then, suppose that the agnostic was quite indifferent to the relation between religious truth and scientific truth, and that the various attempts to harmonize them left him entirely unconcerned. Arbitration, it would seem, implies at least two parties and some sort of communication between them. But since according to Agnosticism nothing can be known about the Being which is the object of religion, it ought to follow that there is nothing with which scientific truth can negotiate, and that antagonism and conciliation are equally impossible. If to the first question that Science might ask and to all the logically subordinate questions Religion could only reply with a confession of ignorance, the process of conciliation would end abruptly; nor could Science be blamed for closing the discussion.

As a matter of fact, however, no such strained relations are contemplated by the agnostic; or if such a possible issue has been suggested, a way out of the difficulty has been with commendable foresight proposed. The solution is clearly stated by Spencer in his "First Principles," five chapters of which, *i. e.*, all of Part I, are devoted to the "Reconciliation." At the close of the chapter on ultimate religious ideas Spencer says: "If Religion and Science are to be reconciled, the basis of reconciliation must be this deepest, widest and most certain of all facts—that the Power which the Universe manifests to us is utterly inscrutable." That is to say, the doctrine of the Unknowable which seemed to threaten the existence of Religion, now turns out to be its mainstay and the one hope of its survival in its conflict with Science. Agnosticism thus appears in a new and attractive role; it takes upon itself the function of pacification.

Somewhat more in detail the terms of conciliation are these: The ultimate religious truth, of the highest possible certainty, is the existence of a Reality the nature of which cannot be known. This is the "vital element in all religions"; it is "the element which not only survives every change, but grows more distinct the more highly religion is developed." "This

most abstract belief which is common to all religions is also that belief which the most unsparing criticism of each leaves unquestionable—or rather makes ever clearer. It has nothing to fear from the most inexorable logic, but on the contrary is a belief which the most inexorable logic shows to be more profoundly true than any religion supposes . . . And thus the mystery which all religions recognize turns out to be a far more transcendent mystery than any of them suspect—not a relative, but an absolute mystery."

Similarly, the ultimate ideas of Science represent "realities that cannot be comprehended." Motion and rest, space and time, force and matter defy all efforts of the understanding. Consciousness itself, both in extent and substance, eludes our mental grasp. The "personality of which each is conscious, and of which the existence is to each a fact beyond all others the most certain, is yet a thing which cannot be truly known at all; knowledge of it is forbidden by the very nature of thought." The man of science, whether he look outward upon the world or inward upon himself, is baffled. "Objective and subjective things he thus ascertains to be alike inscrutable in their substance and genesis. In all directions his investigations eventually bring him face to face with an insoluble enigma, and he ever more clearly perceives it to be an insoluble enigma."

Thus Science and Religion, differing as they do in their special teachings, are found to coincide in their recognition of an unknowable Reality. However antagonistic in their positive elements, they are as one in that Agnosticism which is essentially negative, or, as the Encyclical tersely puts it, *solum est in ignoratione.* Nor is the conciliation proposed by Agnosticism merely theoretical; it is meant to determine the attitude of the candid mind, to inculcate a tolerant spirit and to point the path of duty. "By continually seeking to know and being continually thrown back with a deepened conviction of the impossibility of knowing, we may keep alive the consciousness that it is alike our highest wisdom and our highest duty to regard that through which all things exist as The Unknowable."

Spencer himself did not anticipate that his proposed scheme of conciliation would be generally accepted. "An immense majority," he tells us, "will refuse, with more or less of indignation, a belief seeming to them so shadowy and indefinite." The prediction has been verified. Though it cannot be denied that Agnosticism simply as a negation appeals to many, few take it seriously as a means of harmonizing religion and science. And the hindrance is not so much in its seeming shadowy and indefinite as in its inherent falsity, which is both definite and clear.

In his anxiety to force some sort of a compromise Spencer makes free both with the demands of Religion and with the rights of Science. Patronizingly he gives credit and reproach first to one claim and then to another. He seems to imagine that by blurring particular beliefs and overlooking particular theories he can fuse all theories and all beliefs in the acceptance of one unknowable which is equally beyond faith and reason. But the truth is that the opposition turns on special dogmas and on special theses set up to destroy these dogmas. Not the "ultimate ideas," but the immediate ideas—those, namely, that have a positive content and a definite meaning for life, one way or the other, are the issues that require conciliation. Spencer's method of abstraction aims ostensibly at getting a truth that is essential to both Religion and Science; in reality, he does away with the essence of each, leaving only the haziest of forms on one side to be harmonized with the emptiest of forms on the other.

The undertaking would have been vain also if the abstract "essential constituent" were something positive; if, for instance, the basis of conciliation were some such general proposition as that the mind seeks knowledge, or that all truth must be one, or that phenomena must be produced by a cause. Though Religion and Science might well endorse any of these statements, the conciliation would still be a long way off. But it becomes altogether hopeless when it is made to depend upon the mutual acknowledgment that the Power which manifests itself to us is unknowable. Whatever be their shortcomings—and Spencer has made the list long enough — Religion and

Science claim to be knowledge of some kind. Each at any rate holds that its teaching can be traced back to principles, and the one abhors inconsistency no less than the other. Yet after listening to the manifold charges which Spencer prefers against each, including such rebukes as "opposite absurdities," "mutual contradictions" and "alternative impossibilities of thought"—after learning, in a word, that in their respective spheres they do but "multiply irrationabilities," Religion and Science are called upon to bury their differences by agreeing that the "Power which manifests itself to us is unknowable."

This settlement may be intended as a punishment for their misdeeds; but if so it is surely a punishment "in kind." No contradiction could be more palpable or more concisely expressed. The Unknowable is known to be a Power; it is further known to give forth manifestations of itself; these manifestations are made not to some superhuman intelligence, but to us; and we, nevertheless, beholding its manifestations, are bound to declare that it is unmanifestable. To this declaration we are driven in order that we may escape from the unreasonable demands which Religion makes upon our belief and Science upon our understanding. And doubtless Agnosticism after all is wise in its own conceit, for if the mind can bring itself to accept this supreme contradiction it will have little or no difficulty in smoothing out those minor inconsistencies which still appear from time to time between the teachings of Religion and the findings of Science.

Spencer, moreover, counsels patience. "Further experiences," he reminds us, "must supply the needful further abstractions before the mental void left by the destruction of such inferior ideas can be filled by ideas of a superior order." Which is equivalent to saying that we must trust to evolution for our final deliverance. When we shall have outgrown our natural repugnance to contradiction in thought and shall have overcome our tendency to regard manifestations of a Power as a means of knowing something about it, the day of conciliation will be at hand. But even this slender hope is not to be realized. Spencer discovered that the Power which veils

itself behind its manifestations in the outer world is identical with that which underlies the changing forms of consciousness. In the last analysis, therefore, the "impossibilities of thought," in which Science and Religion alike become entangled, are to be ascribed to the Power which lies hidden beneath all our thinking. And since our thought, so far as it attempts to solve the riddle of the universe, must get its data from phenomena objective and subjective, it follows that what on the surface seem to be our "absurdities" are in reality contradictions into which the Unknowable falls when it seeks to understand its own manifestations. Whether "further experiences" will make the situation any clearer is by no means certain; nor is there any warrant for supposing that by a process of self-evolution the self-concealing Power will come any nearer to unraveling its own mystery. The prospect is not encouraging.

For Religion indeed the proposed solution would be far more fatal than it would be for Science. While the latter might conceivably waive its claim to penetrate to the ultimate reality of things, and while it might after such a surrender insist that its conclusions are valid within the domain of experience, the former, by yielding to Agnosticism in regard to the "highest and most abstract of truths," would forthwith discover that it had left itself no truth whatever, nor even the means to begin its inquiry anew. It is not merely that Religion refuses the Unknowable as the "ultimate idea" in its system of truth, nor even that it withholds its tribute of worship from the inaccessible Absolute; it is rather that religious ideas from first to last, and religious action in all its forms, presuppose a Deity whose attributes can be known and whose will requiring service in definite ways can be ascertained. Science might altogether shirk the discussion as to whether this or that is really an ultimate idea and yet continue its investigation of facts and its formulation of laws. Religion would become, in accordance with the agnostic plan, the merest guesswork, a perpetual hesitation between countless paths, any one of which may lead—it knows not whither. On such unequal terms conciliation is obviously unthinkable.

The difficulty is not lessened by the careless use of words which generally occurs in agnostic statements. Spencer, for instance, employs "inscrutable," "incomprehensible" and "unknowable" as though they were synonymous, without any apparent regard for the elementary distinctions which are of vital consequence in the problem of knowledge. Hence his indignation at the "impiety of the pious" and at the "transcendent audacity which claims to penetrate the secrets of the Power manifested to us through all existence—nay, even to stand behind that Power and note the conditions to its action . . . " And in more than one passage he rebukes what he considers the pretensions of Religion, as when he declares that "our duty is to submit ourselves with all humility to the established limits of our intelligence and not perversely to rebel against them." To the same homiletic tendency is due his protest against any attempt to conceive the Ultimate Cause: "May we not, therefore, rightly refrain from assigning to it any attributes whatever on the ground that such attributes, derived as they must be from our own natures, are not elevations, but degradations?" This question shows that Spencer completely ignores the canons of attribution drawn up and followed by those very exponents of religion whom he takes to task for their unwarranted assumption of knowledge. Agnosticism is thus able to pose as the vigilant defender of the Ultimate Cause against the irreverence of those who, presumably, would degrade it by applying to it without criticism or refinement the attributes found in man. But Spencer overlooks some other questions which his own admonition suggests. If the Ultimate Cause is unknowable, who shall say whether a given attribute, whatever be its origin, implies a degradation of that Cause? What warrant has Spencer for asserting that Religion, by abandoning its positive conception of God, is "ever undergoing purification?" To pronounce one conception purer than another certainly requires some knowledge of the object regarding which the several conceptions are formed. The only consistent statement that the agnostic can make is: I know not whether one attribute is more worthy

than any other, whether Religion is getting nearer the ultimate truth or sinking more and more deeply in error.

Passing over these lesser incongruities we may finally ask: Is the Ultimate Reality, as this term is used by Spencer, quite unknowable, or is it unknowable only just so far as may suit the convenience of Agnosticism? Spencer speaks of it as a Cause; this can only mean that it must contain in itself whatever positive excellence is found in its effects. He describes it as First Cause or again as Ultimate Cause, and the implication is that it is not produced by anything else. He refers to it as the Power which manifests itself through all phenomena; whence we can but infer that in learning the variety of the world's phenomena, their interdependence, uniformity, orderly arrangement and laws, we learn somewhat about the Being that energizes through them all. Unless these inferences be legitimate, it is impossible to see how Spencer can prove that the Power which manifests itself in consciousness is identical with the Power which manifests itself in the extra-mental world. Were the Power in each case literally and absolutely unknowable, the only safe conclusion would be that we know not whether there be two Powers or only one. Spencer identifies them because Monism is the requisite foundation for his evolutionistic doctrine, while apparently it safeguards that doctrine against the suspicion of materialism. It thus turns out that the Being which Religion and Science are called on to recognize as The Unknowable is an abstraction in the sense that Agnosticism deliberately casts away the logical implications contained in the admission of a First Cause. And the proposed reconciliation simply obscures the truth which permeates both religious and scientific thought.

Philosophy, on the contrary, has shown over and over again that the original and natural relation between Science and Religion is one of harmony. Whoever perceives that the First Cause is also the First Truth and that all secondary causes are but imperfect expressions of that truth, will readily acknowledge that the Power which manifests itself to us through all phenomena is knowable to the extent of that manifesta-

tion. He will see, too, that the need of reconciliation arises, when it does arise, not from any real antagonism between the two orders of knowledge, but rather from a distorted notion of knowledge itself and a sceptical interpretation of the facts to which Religion and Science have a title in common.

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LITERATURE.

The following list indicates some of the recent contributions by Catholic writers. Those which supply a bibliography, as noted after the title, will be found especially useful for wider reading.

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THE PHILOSOPHICAL BASES OF MODERNISM.[1]

It is seldom anything more than a profitless task to trace an erroneous doctrine to its logical source. According to an adage current in the Schools, "Ex vero non sequitur nisi verum; ex falso sequitur quodlibet." The origin of a heresy cannot logically be a truth. If, however, we study a heresy from its historical side, we find it is quite possible that it may have sprung from the perversion of a truth; just as truth may, at times, have sprung from the discussion occasioned by an error. The doctrines now known as Modernism, which are explicitly condemned in the Encyclical *Pascendi Dominici Gregis,* have lost in the eyes of Catholics whatever claim they may have made to be regarded as contributions to philosophical truth. Nevertheless, the student of the History of Philosophy may find it interesting and profitable to trace those doctrines to their historical sources and to point out the influences which determined their development.

[1] In the few months which have elapsed since the publication of the Encyclical *Pascendi*, the literature on Modernism has grown to considerable proportions. The Latin text of the Encyclical, together with the syllabus *Lamentabili* and the *Allocutio* of April 17th, 1907, appear in a brochure *Acta Pii PP. X Modernismi Errores Reprobantis, etc.* Innsbruck, 1907; the Latin text with English translation, introduction, etc., are published by Dr. Judge, *The Encyclical of His Holiness Pius X, etc.*, Chicago, 1907; an English translation is published as a number of *The Catholic Mind*, New York, 1907. The canonical provisions of the Encyclical are studied in a brochure by Father A. Vermeersch, S. J., *De Modernismo*, Bruges, 1908, and the theological problems involved in Modernism are discussed in several articles of the *Civiltà Cattolica* for October, 1907, also in Father Christian Pesch's *Theologische Zeitfragen, Vierte Folge, eine Untersuchung über den Modernismus* (written before the publication of the Encyclical), Freiburg, 1908. The following treat more or less fully the philosophical aspects of Modernism: Bishop O'Dwyer, *Cardinal Newman and the Encyclical Pascendi*, London, 1908; C. S. B., *Modernism, What it is and why it is condemned*, Edinb., 1908; Canon Moyes, in *Nineteenth Century and After*, Jan., 1908; Father Gerard in *Hibbert Journal*, Jan., 1908; *The Month*, March, 1908; *Irish Ecclesiastical Record*, Oct.,

The Encyclical indicates very clearly the philosophical sources of Modernism. They are: philosophical agnosticism, the doctrine of vital immanence, the misuse of the principle of development and the depreciatory estimate of scholastic philosophy. The object of the present paper is to show that these doctrines and principles are derived from tainted sources, and setting aside the prestige of the great names with which some of them are associated, to test these principles and doctrines of Modernism by the standard of philosophical criticism.

The philosophical agnosticism with which the Encyclical deals is the doctrine now universally recognized as the most fundamental principle in Kant's theory of knowledge, namely, the inability of the human mind to know in a scientific manner anything but the phenomena, or appearances, of things. Kant, as is well known, began his philosophical examination of human knowledge in the hope of discovering some unshakeable basis on which to build the great spiritual and moral edifice of man's higher life. In the Preface to the first edition of the *Kritik*

Nov., Dec., 1907; *The Tablet*, Jan. 11, Jan. 18, Feb. 1, 1908; Lemius, *A Catechism of Modernism*, translated from the French, New York, 1908; *Civiltà Cattolica*, Nov. 2 and Dec. 7, 1907; *Bulletin de littérature Ecclésiastique*, Feb., 1908; *La Nouvelle France*, Dec., 1907, Jan., 1908; *Revue Augustinienne*, Dec. 15, 1907; *Etudes*, especially Oct. 5, 1907 and Feb. 5, 1908; *La Démocratie Chretienne*, Nov., 1907; *L'Association Catholique*, Oct., 1907; *Revue Pratique d'Apologétique*, Dec. 15, 1907; *Rázon y Fe*, Jan., 1908. The following treat of the theological questions raised by Modernism: Jones, *Old Truths Not Modernist Errors*, London, 1908; *Catholic World*, Jan., 1908; p. 519; *Amer. Eccl. Review*, Jan., 1908; Lebreton, *L'Encyclique et la théologie moderniste*, Paris, 1908; Mgr. l'Evêque de Beauvais, *La liberté intellectuelle après l'Encyclique Pascendi*, Paris, 1908. A new review, *La foi Catholique*, the first number of which appeared in January, 1908, has for its subtitle "Revue Critique *anti-Kantienne* des questions qui touchent la notion de la foi." In Germany, much of the literature treats of the practical portions of the Encyclical. For theological comment on the Encyclical see *Der Syllabus Pius X . . . mit dem Pastoralschreiben der Kölner Bischofskonferenz vom 10 Dez.*, 1907. Freiburg, 1907. The *Stimmen aus Maria Laach*, March 14, 1908, calls attention (pp. 355 ff.) to the favorable comment of the Protestant press on the Encyclical. Since the above list was compiled, there have appeared Ambrosini, *Occultismo e modernismo* (Rome, 1908); Barlier, *Les democrates Chrétiens et le modernisme* (Paris, 1908); Cavallanti, *Modernismo e modernisti*, 2d ed. (Rome, 1908); *I veicoli del modernismo in Italia* (*ibid.*, 1908); Ferrari, *Rassegna del modernismo, etc.* (*ibid.*, 1908).

der reinen Vernunft[2] he tells us that his chief concern is to save Metaphysics from the neglect into which the Queen of Sciences has fallen, owing to the influence of the Dogmatists on the one hand and that of the Sceptics on the other. The mind, he says, is assailed with doubts and beset with difficulties in the presence of problems which it cannot decline to discuss because they arise from the nature of the mind itself, and which it cannot answer because they transcend the powers of human reason. The remedy which he offers is Transcendental Criticism, in other words, an examination of the powers of Pure (speculative) Reason for the purpose of determining which elements in our knowledge *are* transcendental, that is, go beyond experience. In the Preface to the second edition he claims that his solution of the problem has revolutionized the world of thought in the same way as Copernicus' discovery established an entirely new point of view for the study of celestial phenomena. The comparison is apt. Up to Kant's time it was held by philosophers without exception that in knowledge the subject should conform to the object. Kant was the first to suggest that the object should conform to the subject, that is to say, that the subject should confer something of its own on the object and thereby make it knowable. What is it, then, that the mind confers on things in order to make them knowable in the scientific sense? Universality and necessity, he says, are the marks of scientific knowledge, and these are not found in objects outside the mind, but conferred on these objects by the mind out of its native endowment. This is the initial fallacy of the *Kritik*. Why should Kant assume (and he does not attempt to prove) this dictum? Are there not universally valid laws of things as well as of mind? Are there not unalterably necessary properties of things which, as the scholastics saw, indicate a necessary and unalterable source (essence) in the things themselves? Kant chose to assume that there are not, that only in the mind itself is there universality and necessity. When, therefore, he comes to examine sense-knowledge,

[2] *Kant's Gesammelte Werke*, herausgegeben von der königlich preussischen Akad. der Wissenschaften, (Berlin, 1904, ff.), IV, 7 ff.

judgment and reason, he applies everywhere this principle: *Whatever is universal and necessary in our knowledge does not come from experience, but from the mind itself.* Hence, our knowledge of the material world around us is limited to a knowledge of the changeable qualities or appearances (Erscheinungen, phenomena) of things, and we can never by means of scientific knowledge, reach the essence (Ding-an-sich, noumenon). We cannot know what matter is, or what mind is; we cannot prove that matter is divisible or indivisible, that the soul is mortal or immortal, that the world is an ordered cosmos with God as its Author, or a discordant jumble of chaotic forces which come from nowhere and are tending no man knows whither. On all these questions Pure (speculative) Reason is obliged to confess its ignorance. If, however, we interrogate Practical Reason, that is, if we view these same questions in the light of Will, Conscience, Duty, we get a satisfactory affirmative answer to the ever-recurring query of the human mind regarding God, Immortality and Freedom.

From this restriction of the scope of Pure Reason comes modern agnosticism, as far as philosophy is concerned. Hamilton and Spencer in England, Renouvier and Sécrétan in France, and the whole school of Neo-Kantists in Germany, whether or not they acknowledge their indebtedness, are debtors to Kant in this regard, and their agnosticism is merely a modification of his. The "infiltration" of these doctrines among certain Catholic philosophers and theologians in France has been, and is, admitted to be equally undeniable. When in 1899 the Abbé Mano, defending his Doctor thesis at Toulouse, repelled the charge of Kantism *in sensu adversarii,* he did not deny that he, like Abbé Denis and others had drawn from the *Kritik der reinen Vernunft* their chief philosophical tenet, namely, that modern science knows nothing of essences, and that we can know only those qualities of things which laboratory analysis and accurate scientific observation reveal. The note of philosophical agnosticism that rings so clearly through the writings of the Modernists is unmistakably and confessedly Kantian. "Nous acceptons la critique de la raison pure faite per Kant

et par Spencer "[3] is the confession of the group of Italian Modernists who drew up a *Risposta* in answer to the Encyclical.

At the same time, the positive element in Kantian philosophy has not been neglected. The emphasis laid by Kant on the Practical Reason as a source of certitude in spiritual and moral matters is evidently the inspiration of that doctrine of vital immanence of which the Encyclical says that "it is the positive side of the system of the Modernists." The "Practical Reason" of Kant became in the course of its historical vicissitudes the "Ego" of Fichte, the "Conscience" (das Gewissen) of the Romanticists, the "Will" of Schopenhauer. All these converge, or some elements of them at least converge, in the tendency of the vitalist and immanentist to judge truth by its practical or functional value. The immanentist, like the voluntarist and pragmatist that he is, substitutes for pure reason some vital process by which the truth is, as he says, emotionally or sentimentally realized. He discards the logic of the Schools as unproductive and rejects the metaphysics of the Schools as being a collection of static formulae. He would recast the apologetic of Christianity in terms of the "response to vital needs" which he inconsiderately erects into a universal criterion of spiritual and moral truth. Speaking of the representatives of the immanentist movement, a writer in the *Kant-Studien,* after having reviewed the progress of Kantism among Catholics in France, concludes: "Il est indiscutable que tout le mouvement nouveau procède initialement de Kant: ce qui est vraiment original, dans ce mouvement, soit sur le terrain philosophique soit sur le terrain théologique, est essentiellement kantien d'inspiration. *L'histoire de la nouvelle école catholique est bien ainsi que nous disions, un moment de l'histoire du kantisme.*"[4]

That these fundamental tenets of Modernism, namely philosophical agnosticism and the theory of vital immanence, are derived from Kant's philosophy is not, of course, to be taken

[3] Quoted by Cardinal Mercier, *Revue pratique d'Apologétique,* Dec. 15, 1908, p. 403.

[4] Albert Leclère. "Le mouvement catholique kantien en France," in *Kant-Studien,* VII, 2, 3, 1902, pp. 346, 347.

as presumptive proof against their being true. What is of importance is the fact that they are derived from a Kantian principle which is arbitrarily assumed, and, indeed, assumed in the face of evidence to the contrary. Huxley once said of Kant that "his baggage train is bigger than his army, and the student who attacks him is too often led to suspect that he has won a position when he has only captured a mob of useless camp followers." But here, at least, we are dealing with an important, the most important, strategic position in Kant's philosophy. If the mind does not *confer* universality and necessity on its subject, but only *reveals* the universality and necessity in the object, then Kant's whole line of defence wavers. Had Kant been more of an observer and less of a critic with a previously arranged plan, he would have seen that the universality and necessity of which he speaks are given in rational experience. And, so far as the constructive part of the New Kantian philosophy of immanence is concerned, we have elsewhere [5] recorded our conviction that while as a tendency it may be productive of good, as a system it has no future. What is useful in the way of a supplement to reason becomes utterly valueless when it is offered as a substitute for reason.

Of all modern systems of philosophy that which has exerted the most farreaching influence outside the domain of philosophy is Hegel's. At the same time Hegel's is the philosophy which is most radically opposed to the Aristotelian and Scholastic conception of truth. Aristotle considered that the fundamental principle of Metaphysics is the Law of Identity, "Being is Being." This, Hegel contends, is only a partial truth, a one-sided statement of the primary law of Being. That this table is a table, he would say, is only part of the truth. It *was* a tree and it *will be* ashes. The whole truth is that it is a table, it was and will be a not-table. Universally, the full truth is in that union of Being and not-Being which we call Becoming, and process takes the place of static reality as the ultimate metaphysical category:

"Nothing is, and nothing's not, but everything's Becoming."

[5] *New York Review*, July, 1906, p. 36. See Pesch, *op. cit.*, p. 138.

This abstract metaphysical formula is applied by Hegel to every department of knowledge. Being becomes Essence, Essence becomes Notion, Notion becomes Nature, Nature becomes Spirit, Spirit becomes Subjective Mind (individual consciousness), Objective Mind (social consciousness) and Absolute Mind (art, religion, philosophy). If we ask what it is that undergoes the process of development we are told that it is always and everywhere Infinite Spirit, which in different stages is Being, Notion, Nature, Human Mind, the State, Art, Religion, Philosophy. God is a process.[6]

This substitution of universal process for the static categories of reality strikes, as has been said, at the very root of Aristotelian Metaphysics, and, applied as it is by the Hegelians, at every point to the theory of Christian dogma is destructive of Catholic doctrine. Revelation in the Hegelian system, is simply Infinite Spirit realizing itself in the consciousness of the prophet or other inspired teacher. There being, according to the Hegelians, no distinction between natural and supernatural, "Consciousness and revelation are synonymous."[7] The Divine action being one with the action of nature, God is more intimately present in man than man is in himself. Hence, in the words of the Encyclical "*Pantheism is the sense which best tallies with the rest of the Modernist doctrines.*"[8] From this Hegelian source is derived the Modernist doctrine of the essentially fluid nature of all truth, dogmatic as well as natural; from this source comes the Modernist notion of authority realizing itself in the consciousness of the faithful and thence rising to a concrete expression in the *magisterium* of the Church, "not from God, but from the people"; from this source springs the doctrine of universal and unlimited process (evolution) which affects not only the expression and formulation of dogmas but also the very essence of the dogmas themselves;[9] from this source, finally, is derived the doctrine that

[6] See Sterling, *The Secret of Hegel*, Edinb., 1898, p. 721.

[7] Encyclical *Pascendi*, p. 54. [8] Encyclical *Pascendi*, p. 65.

[9] "Thus, the way is open to intrinsic evolution of Dogmas . . . . Dogma is not only capable of evolution, but ought to evolve and change. This is strongly affirmed by the Modernists, and as clearly flows from their principles." Encyclical *Pascendi*, p. 58.

Christianity is merely a step forward in the natural process of the evolution of religions.[10]

To deny that there is change and development in nature and in knowledge, in science, in art, in philosophy, in religion, is as far from the spirit and letter of Aristotelian and scholastic philosophy as to assert that everything is change and development. In what sense the principle of development is applicable to the dogmas of the Church is a problem for the theologian to decide. A distinction of "substance" and "form" or "content" and "expression" has satisfied many as being adequate to explain the history of the unfolding of the original *depositum fidei*. Such distinctions do not satisfy the Modernist: "The substantial identity of the boy and the man, of the acorn and the oak, does not get over the fact that the man is more than the boy, and the oak more than the acorn, and that *a developed revelation is a fuller revelation.*" [11] It is the old *crux* of Eleatic and Heraclitean over again. The Modernist will not see that between "Nothing has changed" and "Everything has changed," there is a safe *via media*. To maintain that reality is dynamic as well as static does not imply that reality is dynamic and not static. If it was a fault in Aristotle that he laid stress on the static, it is a greater fault in the Hegelians that they lay so much stress on the dynamic as to exclude the static altogether. The test of this is the Hegelian conception of God as a process. And while no Modernist who has the most slender claim to be considered Catholic has, so far as we know, gone the length of describing the Infinite as a process, there are in Modernist writings many indications of a tacit, if not fully conscious, assumption of the dynamic pantheistic conception of God. The Hegelians are stylists, and resent the wholesome discipline of logical rigor of phraseology, yet what but veiled pantheism can be the drift of such passages as the following: "We have long since not merely resigned ourselves to a hidden and a silent God, but have come to recognize our seeming loss as a priceless gain. For now we have learnt

[10] See Pesch, *Theologische Zeitfragen, Vierte Folge* (Freiburg, 1908), pp. 68, 69.

[11] Tyrrell, *Through Scylla and Charybdis*, (London, 1907), p. 325.

to seek Him *where alone he is to be found,* and seen and heard; near and not far; within and not without; in the very heart of His creatures, in the centre of man's spirit; in the life of each; still more in the life of all . . . . it is in His Christ, in His Saints and Prophets that He becomes incarnate and manifest, and that He tabernacles with the children of men." ?[12]

The relation between natural, philosophical or scientific truth on the one hand and divine, revealed, or supernatural truth on the other is a problem which is dealt with in Modernist writings in a manner utterly and irreconcilably opposed to the spirit of scholasticism. For the scholastic philosopher and theologian it was axiomatic that there are two orders of truth, the natural and the supernatural. When scholasticism was new and lacked a precise phraseology in which to express itself, the attempt to formulate the relations existing between the two orders of truth was only partially successful. Men like Eriugena seemed to elevate natural truth to the rank of the supernatural, while men like Abelard seemed to bring the supernatural down to the level of the natural. It was the task of the great constructive thinkers of the thirteenth century to supply a set of formulae in which it was clearly defined that, while the natural and the supernatural orders of truth are distinct, they cannot contradict each other. Underlying these formulae was the conviction that God is the Author of all truth, and cannot contradict Himself. Whenever and wherever scholasticism prevailed, this conviction was maintained as a first principle. Whenever and wherever, on the contrary, Averroism, Renaissance Aristotelianism or Cartesianism prevailed, the doctrine of a twofold truth was erected into a principle, and it was argued that a proposition may be true in philosophy and false in theology, or *vice versa.* In the writings of the Modernists there are evident signs of a leaning towards the principle of a twofold standard of truth. It is maintained, for example, that the dogmatic definitions of the Church have a religious, but not a scientific meaning, that the teaching authority of the

[12] Tyrrell, *op. cit.*, pp. 366, 367. The passage can hardly be explained by a reference to the distinction between Pantheism and Panentheism.

Church, may, indeed, command the submission of our hearts, but not the assent of our intellects.[13] In the *Revue d'histoire et littérature religieuses,* Nov., Dec., 1906, Abbé Loisy meets the charge that, according to him, an event may be historically false and yet dogmatically true. And his answer is instructive. I hold, he says, that what is historically false is false absolutely. This, as Father Pesch [14] points out, is a relevant answer only in case Abbé Loisy is prepared to maintain also that that is historically false which contradicts a dogma defined by the Church. And this he is not prepared to do, holding as he does that dogmatic definition does not affect the *truth* of an event which falls within the domain of scientific history. In Father Tyrrell's latest book *Through Scylla and Charybdis,* we find evidence of a similar tendency to hold a twofold standard of truth. Father Tyrrell denies (p. 320) that "the sole or principal value of the Church's definitions is a theological or scientific value." He maintains that there are "two fountains of truth," the one scientifically exact, the other prophetic and inspired (p. 323). To attempt to bring these two orders of truth together, he says, is to lose oneself in a labyrinth of insoluble difficulties. This is the Kantian doctrine of the antithesis between the speculative and the practical, or more explicitly the Hegelian contention that the spiritual is higher than the external, contingent, historical, and, therefore *cannot be authenticated.*

The enormity of maintaining a twofold standard of truth, the one dogmatic, spiritual or religious, and the other scientific, historical or philosophical, should be apparent to anyone who is not willing to go the full length of scepticism in matters of religion. "Simply true" or "simply false," or, possibly

[13] "Having reached this point, Venerable Brethren, we have sufficient material in hand to enable us to see the relations which Modernists establish between faith and science, including history also under the name of science. And in the first place, it is held that the object of the one is quite extraneous to the object of the other. (Miracles, prophecies, the Resurrection) will be denied by the philosopher as philosopher, speaking to philosophers . . . . (and) affirmed by the speaker, speaking to believers." Encyclical *Pascendi,* pp. 61, 62.

[14] *Theologische Zeitfragen, Vierte Folge,* (Freiburg, 1908), p. 43.

"unproven" must be the verdict of any science that aims at being ultimate. We may, indeed, distinguish in a legend the element of psychological truth and the element of historical truth. We may decide that a generalization, while true in theory, may be false in practice. We may even hold that a proposition is true in one science, in so far as it is capable of proof or is actually proved in that science, while it is false, or rather, unproved, or incapable of being proved in another science, or that the evidence in that other science, so far as it goes, is contrary to the proposition in question. All these instances, however, are beside the question of the relation between natural and supernatural truth. For when we deal with what purports to be the ultimate verdict of science and what is the definite pronouncement of Revelation, we cannot, without denying the most fundamental law of our own intellectual life, maintain that a proposition can be true in one and false in the other. To ask us to keep the two orders of truth entirely separate, to ask us to keep our faith apart from our philosophy and our science, is to require us to emulate the feat of the sage in the Arabian story, whose head, severed from the body, continued to expound the maxims of his sect, though severed from the heart and out of all relation with the heart's functions. Has not the accusation been leveled against the scholastics that they kept their piety out of their theology? Those who make this accusation so easily should not be the first to lay themselves open to the same charge.

Among the causes which the Encyclical assigns for the prevalence of Modernism is "the ignorance and contempt of scholasticism." The contempt is openly proclaimed in books, reviews, pamphlets and even in the daily press. No fifteenth century Humanist could go farther than some Modernists have gone in their sweeping denunciations of the method, the spirit, the arguments, and the conclusions of scholasticism. Ignorance is, however, a charge to which the Modernist will not so readily plead guilty. And yet, is not unmeasured denunciation a fairly open confession of ignorance? Even those who owe less to the scholastics than the Modernists do are ready to testify at least to the relative worth of what, after all, was at one time

the dominant system of thought in the world of Western Christendom. When we read in Coleridge that "there exists in the minds of reading men the conviction that not only Plato and Aristotle but even Scotus Erigena and the Schoolmen from Peter Lombard to Duns Scotus are not mere blockheads, as they pass for with those who have never read a line of their writings," [15] what are we to think of those writers in the *Annales de philosophie Chrétienne* who in advocating immanentism pour out page after page of abuse of the great scholastic writers? Surely, one may, without fear of being unfair, explain dispraise so unqualified by attributing it to ignorance of the writings of the schoolmen? The "intellectual formalism," the "reducing all truth to Jewish and Hellenic categories," the "laying stress on the logical, which is, after all, the weakest link between us and reality," the "slavish aping of the master" ("*psittacisme*"), the "aridity," the "stilted style and barbarous diction"—all these are accusations which in the estimation of those who know the history of scholastic philosophy, are either entirely beside the mark, or hit only those later representatives of scholasticism who fall far short of the School's best work.

Open denunciation is, however, more easily dealt with than subtle evasion. It is undoubtedly an evasion of the question at issue to take refuge in a distinction between the letter and the spirit of scholasticism. Only by studying the letter of the works of the Schoolmen and not by repeating at long range the absurd formulae ascribed to them, can their spirit be known and acquired. Of the Schoolmen as of Plato and Aristotle it is true that the first condition of a scholarly appreciation of their philosophy is an acquaintance with their works. Neither does it avail the Modernist to appeal to the history of Aristotle in the Christian Schools in order to justify his own hope that the tide will turn towards the philosophy of immanence. If we are to believe the apologist of Modernism, we are about to witness one of those repetitions in which history is said to abound. For, as in the thirteenth century the study

[15] *Statesman's Manual*, XXXVII.

of Aristotle was first condemned, then permitted, and finally prescribed by pontifical authority, so too, in the twentieth century we shall witness a swinging back of the pendulum of authority from the condemnation to the approval of the doctrines of the Modernists.[16] Such prophecies are easy when, as in the present case, the facts are made to suit the hopes of the prophet. The story of the decrees of the University of Paris and of Gregory IX in the matter of "reading" Aristotle has been told so often that one might reasonably expect every student of medieval history to understand that the attitude of the authorities was consistent, reasonable and enlightened. The "blind and unchecked passion for novelty," which the Encyclical assigns as a cause of the errors of Modernism was foreign to the spirit of St. Thomas and his contemporaries. They never considered that "Theology must follow the vagaries of *their* philosophies," [17] and never for a moment set up Aristotle as a rival of the authority of the Church.

It is vain to attempt to prejudice the modern world in favor of agnosticism, immanence and dynamic pantheism by appealing to the prestige of modern progress. It is natural for us to love our own age with an affection akin to that which we feel for our own country. The age is ours, ours to live in and to work in, and its achievements belong in a special sense to us. This predilection for the age in which we live should not, however, blind us to the faults and the errors of the age. It should not prevent us from perceiving that in our era, especially in the philosophy and the science of our day, there is much that is false and pernicious side by side with what is true and good. To reprobate what is false, avoid what is pernicious, cling to what is true and promote what is good is to love modern progress in the best sense of the word and to be modern without being a Modernist.

WILLIAM TURNER.

[16] Cf. *Bulletin de littérature eccl.*, Nov., 1907; *La Nouvelle France*, Jan., 1908.

[17] Encyclical *Pascendi*, p. 64.

THE CHAIR OF AMERICAN HISTORY.

Since the establishment in this University of a Chair of American History and Institutions nearly four years have passed. In May, 1904, the earliest moment consistent with academic deliberation, the University engaged an instructor and promptly announced the courses of study to be given by the new department. Probably no one then expected that any considerable number of students would soon take advantage of the opportunities which, in founding the Chair, the Knights of Columbus intended to offer those attending the University. At any rate the authorities of this institution appear to have had no illusions on the subject. As a matter of fact, months passed before the enrollment in the department exceeded three; of these we shall presently speak. Time appraised the course of instruction; students began slowly to come in, and toward the close of the first year about nine *bona fide* students and a few auditors appeared regularly at the lectures. During the second academic year the enrollment slowly increased, and by the close of the third year the attendance averaged seventeen. At the present time the department is directing the reading and researches of twenty-seven men. The growth, however, has not been merely numerical, for there has been a marked improvement as well in the interest as the scholarship of the students. From the beginning, it is true, there were earnest and intelligent men in the department but they were then in the minority. Few now come to the American History classes to be entertained. The majority of those in attendance are doing serious work, and many of them are of men of much promise.

The first student to register in the new department was Matthew J. Walsh, of Holy Cross College, Washington, D. C. Selecting American History as his major, with Sociology and The Principles of Education for his minor branches, Mr. Walsh after the usual residence passed before a committee of the Faculty a splendid examination, and in June, 1907, received

the degree of Ph. D. The following summer he spent at Columbia University, New York, in attendance on courses not offered by the Catholic University. The autumn was passed in pursuing similar studies at Johns Hopkins University. Early in January, 1908, Dr. Walsh was ordained to the priesthood, and was immediately honored by an appointment as instructor in history and economics at the University of Notre Dame, Indiana. Though his experience as a teacher is brief, competent judges predict for him in his chosen profession a successful career.

In making their munificent gift to the University, the Knights of Columbus intended among other things the equipment in American history of teachers for Catholic schools and colleges. As will presently appear, this work is being done. That great organization, however, had other expectations. They look for the publication from time to time of monographs and books on those phases of American history which are of especial interest to Catholics. This important work will not be overlooked.

Before leaving the University, Rev. Dr. Walsh completed a splendid summary of *The Political Status of Catholics in Colonial Maryland.* His book, it is hoped, will soon be ready for publication.

Another early student in this department was the Rev. John J. O'Brien, who also in June, 1907, received the doctor's degree in philosophy. Father O'Brien did his major work in English literature. His connection with the Department of American History, however, was sufficient to awaken in him a keen and intelligent interest in its work. Rev. Dr. O'Brien's acquaintance with our history is both accurate and profound. In the intervals between other academic tasks he prepared an elegant and interesting essay on Father Gabriel Richard, the missionary, educator and statesman. This was approved by Dr. Charles G. Herbermann, one of the scholarly editors of the *Catholic Encyclopedia,* and was published in the last number of *Records and Studies,* a periodical of the United States Catholic Historical Society. Rev. Dr. O'Brien's literary style is attractive. His essay is an excellent piece of condensed historical

writing, and as an outline suggests the manner in which may be constructed a more ample narrative concerning one of the most worthy and efficient of our early missionary priests. Connected with the beginnings of the Catholic Church in the northwest few men accomplished more than did Father Richard in brushing aside the prejudice with which the descendants of the Puritans then regarded almost everything Catholic. It is to be hoped that Dr. O'Brien will himself fill in his entertaining outline and publish it as a monograph. As a young teacher, in St. Paul, Minnesota, it is feared that he may be for a time withdrawn from studies purely historical. His talents, however, are almost certain to lead him into fields of historical research. Among other duties Father O'Brien is at present conducting history classes in the College of St. Thomas and also lecturing on related topics to teachers in the academies of that vicinity.

For a single year Rev. J. A. Horton enjoyed the benefits of the lectures and readings in this Department. He was then unexpectedly appointed to a professorship in the Marist College, at Atlanta, Georgia. Father Horton still maintains his connection with the department and is prosecuting his researches in American history. His general scholarship justifies the expectation that his pen will turn out something noteworthy in the historical field.

Among the younger graduate students Mr. John M. Ryan, C. S. C., is engaged in interesting historical inquiries. There is no doubt that his serious and enlightened interest in his work will produce something of value.

Not less serious and, perhaps, more original than any of the preceding studies is Mr. Joseph H. Burke's inquiry concerning the attitude toward the American Revolution of Louisiana creoles and their local rulers. This interesting and not unimportant phase of the struggle for independence has, singularly enough, been overlooked not only by all eminent historians but even by the microscopic eye of the doctoral aspirant. Some sections of Mr. Burke's esay are almost ready for publication; one of them has been accepted by the *Catholic University Bulletin,* and is soon to appear.

Like Rev. Dr. Walsh, Mr. Burke is a member of the Holy Cross community, and made his preliminary studies at Notre Dame University. In his researches he has discovered considerable new material, in sources Spanish as well as English, and will undoubtedly make a valuable contribution to American history. It is probable that for some time to come he will remain in residence at the University and continue his investigation of historical as well as the related topics.

In addition to the equipment of teachers for our colleges and universities, courses in American constitutional history have been attended by a number of men who are just beginning to establish themselves as lawyers. Some of these are already occupying responsible positions. By a majority of these students American history is regarded as a culture branch.

This department is now prepared to offer to teachers in the parochial schools, the academies and colleges of the District of Columbia courses in the Civil Government of the United States. For those teachers residing at a distance a series of studies in this branch is in course of preparation. Those desiring to take advantage of the offer will be directed in their readings. It is not believed that there exists any perfect substitute for actual attendance on lectures. Nevertheless, it is felt that with a better exposition than is commonly available and with a little direction very good results are possible. This work has recently been receiving some attention from the department, and four separate studies, with accompanying directions, have already been published.

Non-Catholic publishers have sent to this Department for revision or for suggestion several important books of a popular character. Some of them have thus been brought into more complete harmony with modern canons of historical criticism.

In view of the character as well as the number of those who have attended the courses in American history, there is no necessity of giving to this brief summary a tone in the slightest degree apologetic. It is superfluous to inform either the Knights of Columbus or the authorities of this University that here, as in all other universities, the number of graduate students in American history is small, and that those who ex-

pect speedy crops of accomplished historians must prepare to be disappointed. The great masters of history did not, as the Elizabethan critics would say, "jerk up" their themes in a night; nor did they complete the preparation for their work in a few brief scholastic seasons.

Whatever has been done by the new department has been accomplished with very insufficient appliances. Work was commenced with the most slender equipment, and to supply this deficiency no attempt has yet been made. A few rude charts were early collected. The private library and the note books of the head of the department furnished at the outset a somewhat inadequate course of reading. These resources, however, were soon very much improved by the unsolicited donations of a few gentlemen whose patriotism or whose knowledge of our institutions gave them an interest in the department. Notwithstanding these undoubted limitations the outlook is more encouraging than ever before, and results are being accomplished that in the beginning were not seriously expected.

CHAS. H. MCCARTHY.

NOTES ON EDUCATION.

A Text-Book in the History of Education. Paul Monroe, Ph. D., New York. The Macmillan Co. 1907. Pp. xxiii, 772.

Our American literature on educational subjects has grown rapidly in many directions. There is no lack of books on principles, theories and special methods; even the philosophy of education has been set forth by various writers. On the historical side, production has been more limited. While there are accounts of education in the United States and numerous historical monographs, a complete history has been presented only in very compact form, and the books most widely used have been imported from other countries. It is therefore a distinct addition to our literature that Professor Monroe contributes in the present volume; and to students who appreciate his "Source Book" the addition is a welcome one.

The plan of the work combines the philosophical method of exposition with the chronological. Its divisions emphasize conceptions and tendencies rather than particular systems. Only the greatest names receive special notice and the biographical element is reduced to a minimum. Citations from the principal writers show careful selection, though in some cases the sources are not so accurately indicated as the reader might desire. Other features which make the book serviceable are chronological tables, reference lists, topical questions for further study and occasional illustrations.

The treatment of topics which have a special interest for Catholic students, is, though not sympathetic, inspired by an evident desire to be fair. The chapter on the Middle Ages (pp. 220-349) contains some frank acknowledgments, e. g. that "whatever of ancient learning and literature we have preserved to us to-day is largely owing to the monks" (p. 264).

But this is modified within the same paragraph by the statement that "the monasteries served as the safety deposit vaults of learning, whose monkish keepers were all unaware of the precious jewels within their charge." One might of course ask why, in the midst of turbulent times, the monks should have taken the trouble to gather and store what, according to the author's remark, must have been of little or no value in their eyes. Also, in the attempt to appreciate the social significance of monastic ideals, it is said (p. 250): "In its three great ideals [chastity, poverty, obedience] it [monasticism] negated the three great aspects of social life,—the family, industrial society, and the state." Then, forgetfully, it is said (p. 252): "In the cultivation of the soil the monks furnished models for the peasantry; they introduced new processes for the craftsmen in wood, metal, leather and cloth; they gave new ideas to the architect; in a way they stimulated and fostered trade among the mercantile class; they drained swamps and improved public health and public life in almost every way; and besides offered asylums to the poor, the sick, the injured and the distressed." The only inference would seem to be that the monks took rather lightly at least those of their ideals (and obligations) which "negated" industrial society and the state. At times, however, the modification takes the form of correction. If we are told (p. 310) regarding the work of the Schoolmen that "much of it consisted merely of endless and profitless discussions about words and terms," we may find consolation in the assurance (p. 312) that "even their discussions about words and subtleties of thought performed an extremely important function in the subsequent development of thought, because it produced a scientific and logical terminology so essential to all accurate thinking." Perhaps, from our modern point of view, the most significant statement is that on p. 311: "One decided merit of scholasticism was that it stimulated intellectual interests." The universities in which these interests were fostered are described at some length, while the more elementary institutions, such as the cathedral schools and chantry schools, are favorably mentioned. Regarding the provision made for the education of the people in pre-Reformation times,

the statement on p. 408 deserves attention. "It is not maintained that the Reformation gave the Bible to the people in the vernacular, for there were at least twenty German editions before that of Luther's; nor that it gave the elementary school to the people, for it is probable that the actual opportunity for education open to children of all classes was greater for the century before the Reformation than it was for the century afterward. But the modern practice [of state public schools] is undoubtedly an outgrowth of the principles involved in the Reformation." Under the head "teaching congregations," a rather detailed account is given of the Jesuit schools and of the "exceptional excellence of the organization and method of these schools" (p. 428). The defect found in them is the suppression of individuality and the inhibition of all initiative. This charge, however, is not established inductively. Among the chapters dealing with modern education, the one on the "psychological tendency" is especially clear and interesting. The "sociological tendency" is also well described. But the work of the Church during this period is passed over with brief mention and the parochial school system would seem to be of slight consequence. The importance, however, of the problem of religious education is recognized in a significant paragraph (p. 750) which, after stating that the secularization of the school has excluded the religious element, concludes that "one most important phase of education is left to the Church and the home, neither of which is doing much to meet the demand." This statement overlooks of course an entire group of schools which exist mainly for the purpose of giving religious education. But so far as the criticism has reference to efficiency and to improvement of method, it calls for careful examination.

EDWARD A. PACE.

Dissatisfaction with the work of our schools, whether public or private, is beginning to be expressed on all sides. It is asserted, frequently, that the system is destroying the individuality of the teacher. It is acknowledged that men have practically abandoned the work of education in the primary

and grammar grades. Many are disposed to find in the consequent feminization of the teaching force a menace to the virility of our boys; by others the lack of moral stamina is attributed to the absence of positive religious teaching. The content of the curriculum, the methods of study and teaching, the current supervision, and the adjustment of the whole system of schools to the demands of present social and economic conditions are under discussion and revision. All who are striving to find the solution of these problems cannot fail to find helpful suggestions in the paper by Dr. MacVannell, of Teachers' College, Columbia University, on "The College Course in the Principles of Education" in the *School Review* for February, 1906. In a prefatory note to a reprint of this paper Dr. James H. Tufts, of Chicago University, says: "Education as a subject for college and university study is in a condition which is at once beset with difficulties and at the same time hopeful in its possibilities. The difficulties arise from the complexity of the factors involved and the number of special scientific disciplines which must be called upon for methods and results. When the purpose of education could be settled by metaphysics, or its data and methods by psychology alone, the task of the theory of education was comparatively simple. But with the recognition and demand for biological, sociological, and physiological aspects, as well as for the reconstruction of the ethical and psychological aspects of the problem, the task is far more difficult. It is precisely this need of reconstructing, this demand for recognition of broader aspects, which makes the situation full of interest and promise. It is this which should make the study of educational principles one of the most stimulating and broadening of subjects. It is just this which should give such deep significance to the work of education, as a whole, as to awaken first of all teachers, and through them the larger public, to its importance."

The day is fast approaching when knowledge of the subject-matter to be taught will be everywhere regarded as only one of the necessary qualifications of the teacher. The professional element in the teacher's vocation is coming strongly to the front. Indeed, it is evident that if a teacher is to be a vital element in

the school he must have a clear realization of the principles underlying the art of teaching. Where such knowledge is not possessed, the teacher may follow instructions and obey the letter of the law but his work is necessarily wooden. This growing realization of the need of professional training is responsible for the courses in Education in teachers' colleges and normal schools. But Education has a much wider interest than this; its cultural value entitles it to a prominent place in the college and university curriculum. Dr. MacVannel contributes an interesting page to the history of the recognition of the cultural value of Education: "It is, however, a somewhat curious phenomenon in the history of education that the serious study of education, in theory and practice, should have been so long postponed by colleges and universities. While the history of nations was regarded as a legitimate object for universal study, the history of education was unknown; while psychology and ethics were followed with deepest interest, their possibilities as instruments of control in the process of education were not discerned; while the study of human institutions occupied a prominent place in the curriculum of the university, the significance of that institution which underlies all others, which in large measure makes possible the continuity of the spiritual life of man, and which affords the surest method of control in social evolution, remained unrecognized, or, if recognized, only to be treated with indifference and neglect. Only within recent years, with the growing consciousness of the importance of education as a reconstructive force within human experience, with the clear perception of its fundamental significance in national as well as individual wellbeing, with the growth of the scientific spirit which will think of nothing as foreign to its inquiry, with the emergence of the individual as such as worthy of education and education as the universal human interest, has the university, 'the bearer across the centuries of the educational tradition,' issued to itself the command, 'Know thyself,' to come to a conscious realization of its own aims and processes, and enrolled among the humanities the patient, loving, thoughtful study of education as a human institution. While for centuries, moreover, it had recognized the great

human professions, law, medicine, and theology, and its duty to those who were to participate in these forms of human activity, only in the modern period has the university come to realize as one of its peculiar functions the elevation of the vocation of the teacher and the interpretation of the precise social significance of his work by offering the scholarship and resources, the reverent and accurate treatment, which its importance in human experience renders not only reasonable but imperative, to the study of education as one of the great movements of the human spirit."

Dr. MacVannel's preview of the results of this educational movement is not less interesting than his retrospect. "The American college and university, in now offering courses in Education and in making these courses liberal as well as practical (in the sense of preparatory for a profession), worthy of the attention of all students alike, must, in time, accomplish certain significant ends. Concerning two or three of these a brief word may be said.

"1. Through the study of education the student should be enabled to recognize the close connection of education as a human institution with social order and progress. It may be said that through the university study of education democratic society attempts to discover the inner nature of its own processes, to abstract the idea or principle from the concrete material, and thereby consciously to control the method of its own development. The college or university student of education, therefore, should come to recognize that the path of future advance in the personal and social life lies not so much in the discovery of new methods, as in the reconstruction and perfection in the light of an enriched experience of ideals and methods which are implied in, or have already become the common property of, humanity. In educational theory and practice, as in the other great lines of human interest and activity, progress must have for its foundations the achievements of the past. When the liberal humane study of education becomes rightly related to the other studies of the college or uni-

versity, the student will inevitably come to a clearer insight into his presuppositions in the past and present—the ideals and methods which have entered into his life and constitute his true self. Such knowledge must have an important influence at once in elevating his ideals, in forming his judgment, in regulating his activity.

"2. Closely connected with the foregoing is the notion that college and university courses in education will qualify individuals, who are equipped at once by nature and by general culture, for intelligent educational leadership. It is not to be forgotten that the ideal which America is attempting to embody is ultimately that of individual self-government, the ideal of a society in which the citizens are competent to make the laws which they themselves are to obey—in a word, a society the essence of which is education. If this be true, the time must come when the study of education will be looked upon as an integral part of the equipment of the highest type of citizenship. . . . .

"3. It is unnecessary more than to name a third function of the college and the university study of educational theory. It is concerned with the theory of a special vocation—a vocation whose outer aspect will change with the changing conditions of life, but whose inner form remains ever the same."

It is admitted on all sides that our schools are not producing results commensurate with the expenditure of time and money involved. They are out of joint with the times; nor could we expect this to be otherwise. Man has been advancing with giant strides in his conquest of nature; industry has been removed from the home; parents have become so absorbed in other pursuits that they can find neither the time nor the energy required to coöperate with the schools; and the new social and economic conditions not only demand a vast increase in the subject-matter of the curriculum, but also a radical change in the product of the school. It will not suffice to-day to send the pupil forth from the school with an equipment of knowledge however large if he lacks the power of adjusting himself to a changing environment. So radical a change in

so short a time has probably never been demanded of educational institutions and it is not a matter of surprise that the school should be only partially successful in making the required adjustments. It is becoming increasingly evident, however, that any school, whether private or public, that fails to adjust itself to the new conditions must cease to exist. The college that adheres rigidly to the traditions of the past soon finds its halls deserted, and the elementary or secondary school that fails to give adequate training to the pupils which it receives will very soon meet a similar fate. This state of affairs is bringing home to educational leaders a realization of the urgent need of professional training for all teachers, particularly for careful training in the philosophy, the psychology and the history of education.

Development in every realm of life means a change from the simple to the complex, from the homogeneous to the heterogeneous; it always means a differentiation of structure and specialization of function. This principle has been conspicuously evident in recent social and economic changes, in the development of the sciences, in literature, in art, in all realms of human endeavor. But in the public school system of the United States an opposite tendency has been manifesting itself and an opposite tendency means degeneracy. It is the delight of the Fourth of July orator to emphasize the fact that our public school is the great leveler of all differences among our people. The school, he tells us, should know no distinction of social caste, of wealth, of religion, or of sex. The man who preaches this doctrine is usually profoundly ignorant of the sciences which deal with the various forms of growth and development. An educational system that aims at levelling all distinctions and ignoring all differences in its pupils is an engine of demoralization in any community. The very meaning of education is to fit the individual for his functions in life and as these functions differ widely, so must the training that will give adequate preparation for their discharge.

So many different forms of religion were represented by the

pupils attending our public schools a generation ago that it was deemed best to eliminate religion from the schools in order that like treatment might be meted out to all. But this attempt to dispense with the principle of differentiation is proving disastrous, and multitudes of those interested in the public schools are now anxiously seeking some way in which to restore to them religious teaching. Again, to avoid expense and to carry out this democratic principle, the schools in many instances ignore sex differences even in secondary schools and colleges, but this experiment is likewise proving unsatisfactory.

President Eliot of Harvard, speaking on the subject of the higher education of women, recently, said: "Now that they (women) have proven their capacity with men, proven also that they benefitted physically, and that they are no more altered in their feminine natures than a man is altered in his masculinity, they need no longer feel obliged to copy the program of the young men's college. Having proved themselves equal with men they are now free to adapt their colleges to the especial needs of women." In President Eliot's opinion the bearing and training of children is the one great occupation for women and this he asserts is "the most intellectual occupation in the world." The editorial in *Education,* January, 1908, from which the above remarks are taken, goes on to say: "All the important arts and sciences are needed to fit a woman to be the best possible mother of five or six children and to bring them up in the best way. He (President Eliot) believes that the courses of study in women's colleges should constantly contemplate this higher calling of women and be arranged accordingly. This would considerably differentiate colleges for women from those for men, but would by no means imply a lowering of their intellectual standards."

Again, our schools are turning out multitudes of young men who are practically helpless as far as skilled industry or productiveness is concerned. The schools have trained them to despise labor and to look upon clerical situations as the only legitimate goal of any self-respecting young man who fails to enter one of the learned professions. Determined to carry out our idea of the levelling process, we insist that the hundred boys who are

destined never to pass beyond the grammar grades must get the self-same training that the one boy needs for a college and university career. In other words, we insist that the foundations shall be built in precisely the same way whether the superstructure is to be a one-story cottage or a forty-nine story building. For all who are not intoxicated with our own wisdom to such an extent as to refuse suggestions from any outside source, a study of the way in which other peoples are meeting similar situations cannot fail to prove helpful.

United States Deputy Consul Meyer, writing on Industrial Education in Germany,[1] says: "The old-time Sunday and Evening schools, which in the course of the last half century had been slowly falling to pieces, only to be rebuilt into more practical institutions which specialize for given trades and occupations, were further remodeled, and, developing into two great classes, the trade or industrial schools proper and the commercial schools, each branch of which again divided and subdivided into manifold institutions with professional trade curriculums, ultimately grew into the complex and thorough system of industrial education which to-day ranks as the best that can be offered in any country.

"It is probably true that Germany's present technical high schools and lower and middle trade schools developed out of the early trade schools which in the first half of the 19th century arose as outgrowths of the general Sunday Schools through the extension and perfection of the specialized curriculums, the increase of the hours of instruction and their transfer from Sundays to weekdays, the engagement of more competent teachers, and especially the application of greatly increased sums of money."

What a contrast to our educational system is here presented. Our schools present little or no specialization to meet the needs of our people. We require our children to attend our primary

[1] "Industrial Education and Industrial Conditions in Germany," *Special Consular Reports*, Vol. XXXIII, Washington, 1905, p. 15.

and grammar schools during a period of eight years, from the children's sixth to their fourteenth year. In many places attendance is enforced by compulsory education laws. During these years the children are taught what are generally accepted as cultural studies. There is much formal drill, a great variety of subjects, a multitude of text-books, and very little practical training for life's occupations. The children who pass beyond the eighth grade are kept for four years in high schools which are designed as a connecting link between the grammar school and the college or university. The courses in the high school are seldom shaped so as to meet the vocational or industrial needs of our people. They apparently exist as a sort of stepping-stone over which a small percentage of our pupils must pass in order to gain ground whereon special professional work may be pursued.

All the way along the line from his tenth to his twentieth year the pupil is confronted by a situation which tempts him to break away from a school life in which he as a rule fails to find himself and to get into some sort of paying work where he can see something for his efforts, and where he hopes to gain some measure of freedom to act out his impulses toward doing real things. But the work in the school has not fitted him to deal effectively with any actual situation that offers.

Mr. Meyer states an obvious truth when he says, on page 17 of the Report quoted above, " The relation of an efficient system of schools to the life in which it exists is one of intimate reciprocity. Good schools give much from within and receive much from without. The nature and degree of this reciprocal relationship determines entirely the value of an educational system. Institutions which annually use heavy appropriations without distinct enrichment of the community that maintains them are worse than useless. They occupy space and consume resources that might profitably be devoted to better purposes. *Institutions which coldly withdraw themselves from the throbbing life without and maintain themselves within their narrow shells, built for the chosen few only, may enjoy longevity by virtue of their marble halls, but can never live and grow in the hearts of the people. History bears witness to this.*"

It requires no argument to convince any one who is at all equipped to deal with educational questions of the truth of the foregoing statement. Both the scope of the school and the methods of teaching employed must be brought into intimate adjustment with the needs of our pupils in order that the school work may be rendered vital and may fit our pupils for their life's work. The Rev. Henry Browne, writing on The Gospel of Work, in the *Irish Educational Review* for March, p. 327, says: "My main concern is with our conception of work, in what sense it is beneficial or necessary, in what sense we must undertake it, and in what sense we are justified in imposing it upon our charges. Although I admit that all work which is worth anything must contain a certain element of pain and drudgery, I would contend that we have no right to inflict unnecessary and useless drudgery on others. And the evident reason is that by so doing we should not be training our pupils to useful and rational work, but rather we should be doing the opposite, we should be stultifying their minds and preparing them to relinquish study at the earliest possible moment, to break away from it as a hateful and degrading kind of mental slavery.

"This is a big subject and it is not a moment too soon for us, the professed teachers of Latin and Greek, to look into it carefully. We have now come to the parting of the ways, and are being put on our defence as we never have been at any previous time in the history of education. . . . We may deplore the change that is coming over the minds of men, but that will not prevent it. They ask, not are the classics of any advantage in education, but are they worth the time and trouble that is demanded in learning them? . . . . For my part, I am perfectly clear that under modern conditions, unless we mend our ways, the game is by no means worth the candle. I do not mean that we must merely improve our methods in a superficial way, but that we must have a fundamental reform in our whole attitude. . . . Why are we classicists so slow in admitting that the new science of pedagogy has anything to say to us? But lay this to heart, if we are not mended we shall certainly be ended."

This timely series of articles by Father Browne is well worth a careful reading by those who are entrusted with the teaching of Greek and Latin in our secondary schools and colleges. A deep-seated change is taking place in the methods of teaching most of the subjects in our curricula and the subjects that are not capable of taking on such change as will adjust them to current needs must gradually be eliminated from our schools. That the teaching of Latin and Greek is capable of such an improvement in method is evidently the conviction of Father Browne and this conviction is shared by many teachers of the classics in this country. But mere improvement in the method of teaching the subjects contained in the curriculum of the past will not suffice to bring our schools into adjustment with modern conditions. A great deal must now be taught in our schools that was formerly taught in the home and the recent developments along many lines of pure and applied science make demands on education that are quite new and are so extensive as to render differentiation in the school program imperative.

A school system that concerns itself with laying foundations for productive scholarship and professional work and ignores all other demands is on the face of it unsuited to the needs of the people, ninety-nine per cent. of whom are not destined for productive scholarship nor for the learned professions. The schools must adjust themselves so as to meet life at its various levels, the arts and crafts, industry and commerce, have their claims a hundred to one, if we look at it from the point of view of numbers, claims that are vital from whatever point of view the subject be approached, and these claims the schools must meet. The time has evidently come for an extensive development of industrial and trade schools.

The National Society for the Promotion of Industrial Education held its annual meeting in Chicago, January 23rd to 25th. Many instructive papers were read. President Eliot of Harvard dwelt on the meaning of industrial education. "The right meaning of the term gives the right aim for the society. Industrial education ought to mean trade schools,

and nothing but trade schools. These schools might be either full time or partial time institutions. They would be what is known as 'continuation' schools, or 'industrial improvement schools.' Industrial schools are especially designed for those obliged to leave the regular public schools by at least the time when they are fourteen years of age. The system must be distinct from the regular school system, and hence involves additional cost. Industrial education should be made compulsory up to the seventeenth or eighteenth year of age for those who do not attend the ordinary school. This reform demands new laws—reforms in laws concerning taxation."

Compulsory education to the seventeenth or eighteenth year would place an additional burden on the shoulders of the courageous poor who burden themselves with families. Writers on this subject too frequently ignore the fact that in the industrial home of the past even very young children contributed very substantial help to the support of the family. And there is a social menace in compelling children to remain a burden on their parents during so many years. It is very well worth considering whether President Eliot is right in assuming that the industrial school should be simply added to the present school system. Is such a plan in harmony with the principles of development, does it meet the social and industrial requirements, or should we not rather look to a modification of the present system which would make room for industrial training from the early years of the grammar school? The latter seems to be the view of President Roosevelt, who, in a letter read at the meeting, says: "My interest in this cause arises not only out of the important results achieved by industrial education both for the wage earner and the manufacturer, but, more than all else, out of the desire to see the American boy have his best opportunity for development. To-day the boy of fourteen who leaves the public school finds the door to industrial efficiency closed. The apprenticeship system has practically disappeared. Unless he is given an opportunity for industrial training by a combination of school and shop instruction his chance for such training is small, and he is likely to continue to spend, as he does to-day, the years between fourteen and eigh-

teen in minor occupations of an unfruitful character—occupations which neither minister to his intellectual nor his moral betterment.[2]

This touches another side of the question which must not be lost sight of. Genetic psychology is making it evident that the child cannot afford to dispense with real occupations if his mind and character are to develop normally. Industrial education is demanded for the child's sake in the first instance and only in the second place for the sake of the arts and industries of the nation. Without such a real basis the work of the school is vain. Evidently, therefore, the trade school is not and cannot be a mere addition to the public school as President Eliot would have us to believe. The man has followed his employment from the home to the factory and the young woman likewise finds her employment away from the home, but what of the child? It is as true of him as of his elders that in the sweat of his brow must he eat bread. His intellect fed on words will not grow in vigor, nor without real occupations, without work that counts, will the character grow in firmness and the will shape itself to obligation and to generosity. Play and manual training can never take the place of industry in the life of the developing boy or girl. Nor must it be forgotten that the industry here referred to is something more than the diligence displayed in study or in any other employment that has no wider scope than self-improvement.

Trade schools with us are in the future. In Germany they have been tried and have proven their value to the individual and to the nation. Speaking of the character of the students who attend these schools, Mr. Meyer says:[3] "A very large majority of the students who attend the trade schools of Germany have had more or less preliminary training and practical experiences in the trades in which they desire to perfect themselves. They come directly from the industries, and with the

[2] This and President Eliot's view quoted above are taken from the March number of *Education*, p. 59.

[3] *Industrial Education*, p. 19.

power of a wider knowledge of the new and latest developments in their trade go back to them to bear witness to the wisdom of industrial schools by proving their strength and capacity as competitors in the world's markets. Industrial education needs a good soil if it is to flourish. The previous training, the foundation, both mental and practical, is half the making of a technologist. Entrance requirements in most of the professional trade schools emphasize the necessity of previous practical employment in the industry in which the students desire to perfect themselves. The length of time of previous active preparatory work required and the maturity of mind depends upon the difficulty of the trade and upon the grade and character of work offered in the school, and varies from several months to one year and more. Compulsory attendance, which will be treated more at length in a later paper, is quite general in Germany. The young boy is given the choice of continuing his studies at the compulsory schools for general education or of entering an industrial school. This excludes the possibility of 'cutting' an education. Since no young man, if he is sensible, will for an extended period of time engage in the study of an industry in which he does not intend to specialize, all who enter an industrial school are there for a purpose and with a clear idea of what they are about. No useless chaff finds its way into the study rooms, and the teachers are obliged to deal with none but genuine wheat. Such students are an encouragement to the teachers and an inspiration to each other. A visit to a trade school, with its intent learners, forcibly impresses one with the value of such a community of interest in giving an impetus to education and an incentive to vigorous competition, both of which are signally fundamental to industrial education."

The value of emphasizing the practical side of education rather than the mere theoretical side was stated very forcibly by the German Emperor in a speech made before the Berlin Conference of Secondary Education in 1890. We quote from Mr. Meyer's account of this speech.[4] "The course of training

[4] *Ibid.*, p. 143.

in our schools is defective in many ways. The chief reason is that since the year 1870 the classical philologists have been lodged in the Gymnasium as *beati possidentes,* and have laid the chief emphasis on the subject-matter of instruction—on learning and knowing—not on the formation of character and on the actual needs of life. The demands made in the examinations show that less stress is laid on practical ability than on knowledge. The underlying principle of this is that the scholar must, above all things, know as much as possible; whether that knowledge fits the actual needs of after life is a secondary consideration. If one talks with one of these gentlemen, and tries to explain to him that the youth must in some measure be practically equipped at school for actual life and its problems, the invariable reply is that such is not the mission of the school, that its chief concern is the training of the mind (die Gymnastik des Geistes), and that, if this training of the mind is rightly ordered, the young man is placed in a position by means of it to undertake all the necessary tasks of life. I think that we cannot go on acting from that point of view any longer."

Eighteen years have elapsed since the Emperor of Germany made this speech and in the meanwhile the Realgymnasium has taken its place beside the Gymnasium or classical high school and a complex system of industrial and trade schools has sprung up in the land which has given to the German empire a commercial importance out of all proportion to her natural resources. In this we are witnessing the fulfillment of Bismarck's prophecy, " The nation that has the schools has the future."

The parent in this country is apt to turn the child over to the school and give little or no attention to the scope and purposes of the education which he is to receive. Many censure the parents severely for this apparent shirking of responsibility, but after all the parent has very little to say in the matter. He is required to feed, clothe, and shelter the child at night, and deliver him up to the school authorities in proper condition and in due time in the morning; the school attends to the rest. The child is put into the machine mould of the grade and ground through the eight years of the elementary school without any

reference to his inherent capacity or special talents or prospects in life.

In Germany all this is different. The parent is required to keep in touch with the child's progress and to decide for him at each parting of the ways what phase of school work is best adapted to his present capacity and future prospects. In a measure the placing of certain mile-posts for the American child's attainment is fixed by the grade system of a hopelessly uniform program.

In Germany the selection of the school is determined in large measure by the social and financial conditions of the family. This, it is needless to say, does not refer to the quality of the instruction, but to the general line of development and its adjustment to the future needs of the pupils. But even after this first classification is made on the basis of the social and financial standing of the family the whole line of work is far from being determined. The parent is called upon from time to time to decide for the child the particular modifications of the curriculum that will meet his needs. For instance, when the child is ten years of age his parents must decide for him whether he will continue on in the Volksschule and receive only a primary education, or, with the possibilities of a broader training, comes the necessity of determining whether he shall quit the Volksschule and enter some secondary school in which courses of either six or nine years are offered. This decision is based upon the child's aptitudes and abilities as well as upon considerations of the parents' financial condition. During the period of secondary training the parents must reach a like decision with reference to the occupational or professional career for which it is desirable to fit the child.

At the age of ten, if the parents' financial condition demands it, the child is started out on the shortest course the law will permit so that the obligation of earning daily bread may be met as early as possible; but the Volksschule being completed, and the child having taken up a remunerative occupation, his education is not neglected. The State requires that his educational work shall continue in the Fortbildungsschule for one or more years side by side with his bread-winning occupation.

If at the tenth year it is decided for the child that a secondary or higher education is to fall to his lot, he leaves the Volksschule and enters some secondary institution, and at this point of his career the system provides a wide range of differentiation. He may enter upon a 9 years' course in a Gymnasium, a Realgymnasium, an Ober-Realschule, or, taking a divergent line, he may pass into a Progymnasium, a Realprogmnasium, or a Realschule for a 6 years' course, or finally, he may enter a trade or technical school of secondary rank, or a private institution that is recognized by the State as a secondary school.

The secondary school offers courses of either six or nine years. If the parents' means are limited, they are likely to choose for their son a six years' course, or a course in a trade or secondary technical school in preparation for some profession in middle life, such as that of artisan, skilled textile worker, or lower engineer or mechanic.

"The general industrial school (Gewerbliche Fortbildungsschule) is quite uniformly distributed. The commercial continuation school (Kaufmannische Fortbildungsschule) is being established in greater numbers in localities where students will be likely to wish to enter them, in the commercial centers of the country."

Mr. Meyer concludes this chapter of his report as follows: "From the foregoing it is apparent that the system of primary industrial schools in Germany has already been quite fully developed. The schools are scattered far and wide in great numbers. Attendance is probably compulsory in the majority of cases. Either the young man must attend the general continuation school for several hours a week in the evenings or on Sundays, after the completion of his common school education, or he may choose a more practical training in the primary or the higher industrial schools.

"It is well to remember that the industrial continuation schools, which have been the subject of the present discussion, are the lowest class of industrial schools, and cap the common school education by giving the young men and women who

must at once embark upon the task of earning a living, the rudiments of a practical education. Further, they do not teach any particular trade, but maintain distinctly general curriculums."

We see, therefore, that in Germany the boy, from his tenth year on, if his circumstances require it, receives industrial training side by side with his drill in the ordinary school subjects. It has been the observation of teachers, both in Germany and in this country, that where half the child's time is devoted to industrial or manual training of the right kind he makes as much progress in the school subjects as do children of a like age who are given no objective training and who are kept out of touch with reality. This is not a matter of surprise to the psychologist who knows what an important rôle the muscles play in brain development. The children raised in our large cities are deprived of the traditional foundations of mental life and where there is no compensation for this in well directed manual training or industrial education we must not be surprised to find that the result of years of drill in school subjects is words without meaning.

It would be very difficult to find in a country district school or an industrial or trade school a group of children fourteen years of age capable of producing a set of examination papers such as the one before me. The work is from an eighth grade in a large and progressive eastern city.

Here are some of the answers called forth by the following simple questions in arithmetic. What is a numerator? What is a dividend? What is a minuend? What is a decimal fraction? A decimal fraction with all its numerators. A dividend is a number which divides the number. The numerator is the top of the fraction. The minuend is the number less than other. A numerator is the higher part of a fraction. A dividend is a number which divides another. A decimal fraction is a number set off by a period. A minuend is a number less another. A decimal fraction is a figure and a

decimal after it and one unite after it. Dividend, the word which you are dividing into. The numerator is the number left over when we subtract. Numerator, the number to be added. I have counted some thirty more bits of arithmetical wisdom equal to the specimens given. If it be concluded that this particular eighth grade had talents in another direction, or that the arithmetic work was peculiarly weak in the school, we must invite attention to the spelling and grammar employed in the answers. But the examination in grammar will throw further light on this matter. Here are the seven simple questions that were proposed to the class: What is a phrase? What is a predicate? What is a personal pronoun? What is a collective noun? What is a conjunction? What is a verb? What is a clause? Here are a few of the answers: A phrase is a group of words relating a distant office, but not expressing a thought. A predicate is a sentence tell what is thought. A personal pronoun is words used instead of a persons. A verb is a word that modifiers an adjective averb and verb. A conjunction is a word which limits or discribs. A collective noun, is a noun that collects all the modifiers of a sentence. A verb is part of an adjective. A clause is a stop of pause. A clause is a place where the voice goes down. Clause are the feet of animals. A perdicat is that which helps the verb. The predicate is what you talk about. A verb is a word that expresses emotion. Phrase is a thought of words. Phrase is two verbs. Personal pronoun is a noun that means more than one but is written as one. A collective noun is a group or collection of words the word as got to be a noun to be a collective noun. A conjunction is a word not used as any part of speech and connecting two parts of a sentence. A collective noun is a group or collection of people or animals. The talent of this class evidently is to be found elsewhere than in arithmetic or grammar. Let us examine their work in geography. Here are the seven questions: What is an island? What is a river? What is a peninsula? What is climate? What is a scale of miles? What is a voyage? What is a discoverer? An island is a long strait of land. A peninsula is a group of island. A scale of miles is lines all colors yellow

red, etc. A scale of miles, is a certain area of ground. A peninsula is a small body of water connecting another small body of water. A peninsula is an island extending from a ocean, and surrounded by water. A peninsula is a peace of land that shouts out in the water as "Florada." A peninsula is a body of water surrounded by larger bodies of water. A river is a large body of water that floats. A voyage is travelling from one great distance to another. An island is a large body of water and smaller ones following into it. A river is a stream of water about a rod wide runing through some city or along the railrode tracks. The climate is the difference between the moisture and the temperature. A climate is a country occupied by people. The climate is the air which a place contains. The climate is the combined of clear and moisture. The climate is a hot belt. A climate is the place in which a person lives. The knowledge of music of this class was tested by two questions. What is a staff and what is a clef? The answers are on a par with those in the other subjects. A staff is a note on the piano. A clef, a kind of precipice. Clef—rocky. A clef is a very high mountain which tapers to a point at the top. A clef is a high track of land. A clef is a flat or raged rock up the mountain or hill. A staff is lines in which to write on. A clef is a crack.

In the face of results such as these, after eight years of labor, and they can be paralleled in almost any city in the country, is it any wonder that people are asking what is the matter with our schools? Of course every one understands that it is quite possible to go through a series of examination papers and by picking out and combining the foolish answers of the children to make a showing that is apparently discreditable. But results such as are here offered are not exceptional and it is just because they are not exceptional that they are so significant. The teachers are working hard; the schools are fairly well equipped with charts and books and other school appliances: What then is the trouble? It is "words, words, words."

If any body doubts this conclusion all he need do is ask similar questions of the children in any country district school.

It is results such as these that are compelling the change of attitude on the part of those responsible for the work of our schools. In the days when almost everything that is used in the home was made in the home, children had their allotted tasks to perform, their little chores to do night and morning; and during the long vacations they assisted in the work of the house, the farm or the shop and incidentally got as a reward for their helpfulness an excellent training in the use of the hand, physical exercise that strengthened the muscles, a sense of responsibility, a feeling of duty and of self-reliance that grew into the power of initiative. Since the various forms of industry passed from the home to the factory, parents have found it extremely difficult, often impossible, to provide for their children the employment that is necessary for any right development of character.

For some years the schools have been trying to provide training for the hand; first as "busy work," paper cutting, clay modeling, drawing and sewing designs on perforated cardboard in the kindergarten and primary grades; then as manual training and domestic science in the high school and later in the grammar grades. During these years, manual training in some of its forms has been discussed in almost every teachers' meeting, sectional, state, or national. In February the Department of Superintendents of the N. E. A., which met in this city, devoted a session to a discussion of the place of industries in the educational system. In almost every educational journal there is an article on manual training or industrial education. In the *Elementary School Teacher* for March the seven editorial pages are given up to notes on industrial education. In the same issue is a report of the first annual meeting of the Society for the Promotion of Industrial Education. Carroll D. Wright presided over the meeting and leaders in industry as well as leaders in education took part in the discussions.

The Educational Review for March publishes a report of the Committee on the Training of Teachers of Home Economics presented at the Lake Placid Conference on Home Economics, July, 1907. The committee gives extracts of letters from the presidents of twenty colleges and normal schools and sums up its conclusions and recommendations as follows: "No phase of present day education is more interesting to the careful observer than that of domestic economy or household economics. Coming somewhat late into the field of recognition, it has already made headway, and apparently is upon sure foundations. All over the country, in every grade of schools and among all classes of school people, there is a constantly increasing interest in this subject. . . . Opportunities for preparation of teachers are exceedingly inadequate, both as to the number of those who may be taught, and as to the quality of the instruction. Normal schools, even those of high standing, and co-educational institutions, are doing very little, women's colleges are doing less, special technical schools are few in number and often are specializing too much. The general situation practically reproduces, item by item and step by step, the conditions under which the so-called natural sciences came into the high schools: beginning with scant laboratory equipment, if any, and with one teacher for all branches. The needs of the situation seem to be, first, teachers who are willing to undertake this work in ways that will *not* redound to their own credit. . . .

"Second, there is need of such modification of courses in technical normal schools, and in women's colleges and co-educational institutions, as will not only permit but will encourage survey work, a more general view of the field, time given to securing serviceable knowledge—finding in all this at least reasonable preparation for elementary instruction in the branches included under the general term Household Economics. The courses which most need such modification are those in botany, chemistry, physics, physiology, economics and sociology."

The committee recommends that "institutions of higher learning give survey courses in the four great sciences; that through these survey courses or by special elective courses these sciences and economics and sociology be related closely and practically

to the affairs of life as these students will find them on graduation; that in women's colleges and coeducational institutions there be direct and practical application of the branches just enumerated to the opportunities and duties of home-making; that in high-grade normal schools there be established courses in the science and method of teaching domestic economy (as in the science and methods of teaching other branches), and that in technical schools opportunity be given by electives or through special arrangement of courses for reasonable preparation of those who must cover all branches of household economics as that work is apt to be first offered under a single instructor in the secondary schools of the country."

The Lake Placid Conference indicates fairly well the widespread and growing interest in the more practical phases of our educational work. A large body of thinking people in all parts of the country are, in fact, demanding that our schools be brought into closer touch with the social and economic conditions of our time. They are demanding that the method of teaching all branches in our schools be such as to render the work vital. A rigid content will no longer meet the needs of the hour and they are demanding that the school system itself depart from the rigidity of its ways and modify the whole scope and content of its work so as to eliminate what has ceased to be serviceable in a curriculum and to make room for what is now required and they are demanding above all things that the school system be so modified that it will serve the needs of all the people and graduate its pupils into useful walks of life and make of them healthy, contented and intelligent members of society.

THOMAS EDWARD SHIELDS.

BOOK REVIEWS.

The Catholic Encyclopedia, Vol. II, Assize of Clarendon—Brownrigg, Edited by Charles G. Herbermann, Ph. D., LL. D., Edward A. Pace, Ph. D., D. D., Condé B. Pallen, Ph. D., LL. D., John J. Wynne, S. J., Thomas J. Shahan, D. D. New York, Robert Appleton Company, 1907. Pp. 804.

The second volume of the *Catholic Encyclopedia,* which reached the reading public some months since, has more than fulfilled the expectations aroused by the first volume. The catholicity and authority of the *Encyclopedia* were emphasized in the review of the first volume which appeared in the July (1907) issue of the BULLETIN. The wide range of topics embraced in the scope of the work was there pointed out, and it may not be amiss here to call attention to the cosmopolitan character and the authoritative position of the 268 writers who have contributed the articles which make up the second volume. Of these writers 35 are from England, 12 from Canada, 9 from Italy, 8 each from Germany and France, 7 from Belgium, 6 from Ireland, 5 from Holland, 4 from Turkey, 3 from Austria, 2 from India, and 1 each from Spain, South Africa, Norway, Switzerland, Scotland, Wales, and the Bahama Islands. The United States is represented by 151 contributors, of these 48 are from New York, 33 from the District of Columbia, 24 from Maryland, 8 from Missouri, 7 from Pennsylvania, 6 from Massachusetts, 6 from Minnesota, three each from Illinois, Kentucky, New Jersey and Wisconsin, 2 each from California and Ohio, and one each from Kansas, North Carolina, and Idaho. And if the home of the contributors to the first volume be considered in connection with this list, the cosmopolitan character of the writers will be still further emphasized.

As the *Encyclopedia* treats of all parts of the world and of interests which are frequently national or local, it is fitting that such topics should be dealt with by the best available authority on the ground who, because of his residence and his social and academic position, will have first-hand information regarding the subjects and will, moreover, be able to treat them in a sympathetic

manner. The scholarship and social position of the contributors are in quite another direction a further guaranty of the authority of the articles. Here there is no discrimination of sex or social caste: women and men, laymen and clerics, find their place on the pages of this splendid volume; bishops, secular priests, members of religious orders, professors in seminaries, colleges and universities, members of learned societies, writers of international reputation, lawyers, physicians, engineers, all have been called upon for information in their own especial fields.

There are a multitude of topics dealt with in this volume on which it would be difficult for the generality of scholars to secure reliable information. Even where such information might be obtained in libraries, it would entail months of work to bring into narrow compass the information presented in such articles as those on the Benedictines. The articles on the various religious orders are assigned in every case after consultation with the heads of the orders in question, a fact which contributes in no small measure to the authoritative character of the work.

The second volume is, in one important respect, an improvement over the first: there is in its articles a larger percentage of doctrine and a corresponding curtailment of biography. This is in entire accord with the demands of the hour. Information is needed on a great variety of subjects. The Catholic Church in this country is living amid a generation which has lost the key to the meaning of much that is vital in her institutions. People have a legitimate curiosity concerning the meaning of Catholic practices, the aims and purposes and mode of life of religious communities, and they want to know for many urgent reasons the Catholic ideal of education. From the two volumes that are before us it may reasonably be concluded that the *Encyclopedia* aims at satisfying every legitimate curiosity about the constitution, doctrine, discipline and history of the Church.

All who are interested in the work of education will find in these volumes a treasure house of the necessary and the useful. Many attribute the social unrest of the times to the failure of our schools to mould the characters of their pupils. It has been said, with some appearance of truth, that the schools of the day are educating our children away from industry and rendering them deaf to the social call. Such articles as that which sets forth the work of St. Benedict and his monks in civilizing the hordes of barbarians that swept down over Europe cannot fail to furnish

many valuable suggestions in our present needs, as may be seen from this passage from the article on St. Benedict: "With Benedict the work of his monks was only a means to goodness of life. The great disciplinary force of human nature is work; idleness is its ruin. The purpose of his rule was to bring men 'back to God by the labor of obedience, from whom they had departed by the idleness of disobedience.' Work was the first condition of all growth in goodness. . . . . In the regeneration of human nature in the order of discipline, even prayer comes after work, for grace meets with no coöperation in the soul and heart of an idler. When the Goth 'gave over the world' and went to Subiaco, St. Benedict gave him a bill-hook and set him to clear away the briars for the making of a garden."

But for our Catholic Schools in particular the *Encyclopedia* will prove a priceless treasure. Owing to the scanty means at their disposal, these schools are frequently unable to provide for either teachers or pupils an adequate library. Whatever else it may be necessary to forego, it is to be hoped that no Catholic school will be deprived of the incalculable advantage of having at hand for the use of teachers and pupils the *Catholic Encyclopedia*, where all can find in convenient form authentic information on all matters pertaining to their holy faith and to the history and practices of the Catholic Church.

THOMAS EDWARD SHIELDS.

Modern Classical Philosophers. Selections illustrating Modern Philosophy, Compiled by Benjamin Rand, Ph. D., Harvard University. Boston and New York, Houghton, Mifflin and Co., 1908. Pp. xiii, 740.

This work aims to present in a series of extracts some of the essential features of the chief philosophical systems in the modern epoch. The author is the well known compiler of the *Bibliography of Philosophy* which appears as the third volume of Baldwin's *Dictionary of Philosophy and Psychology*. He has done his work well. The selections are made with judgment and taste. The arrangement is, naturally, the chronological one followed by all historians of modern philosophy, and while there may be room for difference of opinion as to the advisability of lengthening here and there, or curtailing one or another chapter, no teacher who

understands the difficulty of making judicious assignment of reading matter in the course on the Course on the History of Philosophy will fail to commend the work as a whole. Students who are conducting research work will, of course, find it necessary to go to the Complete Works of a philosopher. Those, however, who are looking for a general appreciation of the philosophers of the modern epoch will find this a very useful companion volume to their text-book. The volume is well printed. Here and there a typographical error, such as *prosequator* for *prosequatur* on p. 14 will, no doubt, be corrected in the next edition of the book. Perhaps space may be found in a subsequent edition for some extracts from the representatives of the Spiritualistic-Eclectic philosophy in France.

WILLIAM TURNER.

Many Mansions, being Studies in Ancient Religious and Modern Thought, by William Samuel Lilly. New York, Benziger Bros., 1907. Pp. xi, 260.

This volume of Essays by the well known author of *The Great Enigma* and *Ancient Religion and Modern Thought* deals with some vitally interesting problems of religion and philosophy. The Essay on *The Sacred Books of the East* supplies in a most pleasing presentation many useful facts concerning the great collection of Oriental sacred literature and the distinguished scholar to whose indefatigable industry we owe the original plan and the partial completion of the project. The "Message of Buddhism to the Western World" and "Kant and the Buddha" are sympathetic studies—too sympathetic, some may incline to pronounce them—of the religious and philosophical tenets of Buddhism and a comparison of the most prevalent Oriental religious system with the philosophy which has dominated the thought of Europe since the beginning of the nineteenth century. "The Saints of Islam" takes the reader into the rare paths of Muslim Mysticism, a world practically unknown to students of medieval history, most of whom take account of the science and philosophy of the Arabians, but neglect this most interesting phase of Mohammetan civilization. The Essay on "Spinoza and Modern Thought" contains a clear exposition of Spinoza's idea of religious faith, and of his doctrine concerning the identity of God with Nature. But, it is

hardly correct to say that by the word *Substance* Spinoza "means pretty much what Aquinas meant by it." The discussion, pp. 198 ff., of the "Labels" by which Spinoza's philosophy has been marked off as "atheism," "pantheism," "materialism," "ultra-spiritualism" is interesting. When, however, Mr. Lilly singles out the doctrine of Divine Immanence as the deep, underlying truth "which has given Spinoza his hold upon the intellect of Modern Europe," is he not overlooking the dominant ethical motive of Spinoza's work, which, to our way of thinking, furnishes at once the secret of Spinoza's influence and the basis of reconciliation of the widely divergent estimates of his philosophy? The Study on "Modern Pessimism" is an able plea for the recognition of the supernatural in an estimate of human life. The closing Essay on "The Newest View of Christ" is a review of Professor Pfleiderer's *Die Entstehung des Christentums.*

WILLIAM TURNER.

Lexicon Scholasticum Philosophico-theologicum, in quo termini, etc., a B. Joanne Duns Scoto . . . exponuntur, declarantur, opera et studio R. P. Mariani Fernandez Garcia, O. F. M. Distributio Secunda Quaracchi, 1907. Pp. 193–384.

This is the second fascicule of a very useful Lexicon, the first fascicule of which was noticed in the BULLETIN for January, 1907 (p. 148). The work is intended for the use of students of the writings of the Subtle Doctor. It explains terms, distinctions and phrases (effata) both theological and philosophical. The present number treats of terms, from *Damnatorum punitio* to *Materiae Primae Conditiones.*

WILLIAM TURNER.

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1. **Acta Pii PP. X Modernismi Errores Reprobantis.** Collecta et disposita. Innsbruck, 1907. Pp. 72.

2. **De Modernismo.** Acta S. Sedis, cum notis canonicis, auctore A. Vermeersch, S. J. Bruges, 1908. Pp. 68.

3. **La Liberté Intellectuelle après l'Encyclique Pascendi.** Lettre de Mgr. l'Evêque de Beauvais à un Député. Paris, 1908. Pp. 43.

4. **Cardinal Newman and the Encyclical Pascendi Dominici Gregis.** An Essay by the Most Rev. Edward Thomas O'Dwyer, Bishop of Limerick, New York. Longmans, 1908. Pp. xi, 44.

5. **A Catechism of Modernism.** . . . Translated from the French of the Rev. J. B. Lemius, O. M. I., at St. Joseph's Seminary, Dunwoodie, N. Y. New York, The Society for the Propagation of the Faith, 1908. Pp. 153.

6. **Modernism.** What it is and Why it was Condemned. By C. S. B. Edinburgh, Sands, 1908. Pp. 96.

7. **Old Truths, Not Modernist Errors.** An Exposure of Modernism. By the Rev. Norbert Jones, C. R. L. New York, Benziger. 1908. Pp. 54.

8. **Theologische Zeitfragen.** Von Christian Pesch, S. J. Vierte Folge: Glaube, Dogmen u. geschichtliche Tatsachen, Freiburg, Herder, 1908. Pp. vi, 242.

1. This is a convenient edition of the Latin text of the Encyclical *Pascendi,* the Decree *Lamentabili Sane Exitu,* and the *Allocutio* addressed by the Holy Father to the newly created Cardinals in the Consistory of April 17, 1907. The edition is furnished with a convenient index.

2. Father Vermeersch adds to the text of the Encyclical *Pascendi* several other pontifical documents relating to Modernism and supplies in ten pages of text a brief canonical commentary on the various decrees bearing on the subject.

3. The Bishop of Beauvais in a letter to a member of the Chamber of Deputies discusses the difficulty which arose in the mind of the layman on reading the condemnation of Modernism. He shows how vain is the fear by which some timorous souls are assailed, namely, that in condemning the errors of Modernism the Holy See placed obstacles in the way of scientific research in the domain of criticism and history. Reason and Good Sense, the traditional action of the Church, the text of the Encyclical itself are appealed to to show that "for two thousand years the Church has been the true Apostle, the only Apostle of true thought, of sound morality, of unfailing faith."

4. The Essay by the Bishop of Limerick will, we have no

doubt, be widely read, not only because of the circumstance of its having been "written for a leading Catholic Review in London in which, however, in consequence of a difference of opinion between the Editor and the writer as to certain paragraphs in it, it is not to be published," but also because of the intrinsic value of the brochure itself, and because it was high time that some one with the competence which the Bishop of Limerick possesses in the subject should intervene to save the name of Newman from the fate which seemed to threaten it owing to the too great zeal of the Modernist admirers of the Cardinal. "I observe," writes the Bishop, "that some of the persons who feel the severity of the Pope's condemnation try to shield themselves under the venerable name of Newman. . . . . There is nothing in Newman to sustain, or extenuate, or suggest a particle of their wild and absurd theories." In vigorous and lucid language the author of the *Essay* brings argument after argument to prove this thesis. The work has, we understand, received the compliment of a special letter of commendation from His Holiness.

5. Father Lemius's *Catechism of Modernism,* which appeared originally in Italian and in French, carries with it the highest commendation, a letter of approval written by Cardinal Merry del Val, in the name of the Sovereign Pontiff. St. Joseph's Seminary has done good service to English-speaking Catholics in placing at their disposal this very simple exposition of the contents of the Encyclical *Pascendi.*

6. The author who hides his identity under the initials C. S. B. exposes the doctrines of Modernism, brings forward reasons for their condemnation and furnishes citations from the works of several recent writers to show that the errors are far from being obsolete. He takes the *Roman Catholic Catechism* used in England, omits the distinctly Catholic doctrines that it teaches, and taking the "common Christian teaching" that is left, uses it as a standard by which to judge Modernism. The result is, as he himself says, "striking." He is entirely correct, we think, in associating with Modernism the "Liberal Theology" which is causing no little unrest among orthodox Protestants.

7. The purpose of this pamphlet is to show that "Modernism, viewed in its unphilosophical foundations, is neither modern, nor is it Catholic, but the opposite of both"—a purpose which, we think the author, in part, attains. Here and there, however, he indulges in what one might characterize as recklessness of state-

ment, and the language, throughout, might be improved by the exercise of a little pruning. For instance "Kant's philosophy is rather ancient, nearly two centuries old, and he borrowed his system from Celsus and Porphyry."

8. Father Pesch's book, written before the publication of the Encyclical *Pascendi,* is a study of the Act of Faith and of dogma in relation to historical facts. Under the heading *Grundlegung* he analyzes the Act of Faith and studies the nature of dogma in the light of the Decrees of the Vatican Council. In the next portion *Neuere Ansichten,* he reviews the opinions of Loisy, Ward, Tyrrell, Laberthonnière and Blondel, giving ample and textual justification of his strictures by numerous citations from the works of these writers. In the third portion, *Beurteilung der neuen Lehre vom Glauben,* he devotes special attention to Newman's Doctrine of Development and to the question of Dogma and History. We hope to see the work soon made accessible to those who cannot read in the original this scholarly defence of Catholic teaching.

WILLIAM TURNER.

Qualities of a Good Superior. Edited by Rev. Ferreol Girardey, C. SS. R. St. Louis, B. Herder, 1908. Pp. xviii, 295 pages. Price, $1.25 net.

The present volume is compiled chiefly from the instructions of the Venerable Father Champagnat, one of the first Marist Fathers, and founder of the Little Brothers of Mary. The qualities analyzed are especially, good judgment, piety, regularity, charity, humility, meekness, firmness, watchfulness, zeal for the correction of inferiors, knowledge, etc. To the material drawn from Father Champagnat, Girardey has added an appendix containing matter on the duties of superiors, from the works of several Saints and Masters of the spiritual life (259-291) v. g., St. Ignatius, St. Alphonsus, St. Gerard Majella, Fr. Alvarez, Fr. Valuy, etc.

We are confident, no less than the editor, that the present work will prove most useful not merely to religious superiors but also to the clergy, and in general to every one having charge of souls.

R. BUTIN.

History of the Books of the New Testament. By E. Jacquier. Transl. from the French by Rev. J. Duggan. Vol. I, *St. Paul and His Epistles.* New York, Benziger, 1907. Pp. xiv, 335. Price $2.00 net.

The original French edition of this work forms part of the *Bibliothèque de l'enseignement de l'histoire ecclésiastique;* it is now translated into English as the first volume of the *International Catholic library.* It is to the honor of Jacquier that his work should have been chosen to open the new series, and this fact sufficiently indicates with what favor the French original has been received in historical circles. After a few remarks on the chronology and language of the New Testament (1-27) the author takes up more directly the subject announced in the title: St. Paul and his Epistles. Concerning the person of St. Paul, Jacquier analyses his nationality, his characteristics, the genesis of his thought, his history previous to the Epistles to the Thessalonians, and his language (28-66). He then examines each Epistle according to a uniform plan: Church to which it was sent, occasion, contents, genuineness, date and place of composition, special remarks.

Almost all the problems relative to the Pauline Epistles are indicated, although the author did not intend to discuss them in all their intricacies. Jacquier exposes fairly the various aspects of these problems, tells us what he considers more probable, and gives us the principal reasons in favor of his conclusions. The English translation is a little shorter than the original "not on account of any real or substantial omission, but because the analyses of the Epistles have been reduced to more suitable proportions."

Jacquier is well informed and impartial in his exposition. The desire of being concise has occasionally given a somewhat awkward appearances to some passages. With regard to the last two chapters of the Epistles to the Romans, v. g. he asserts that Marcion cut them off for dogmatic reasons (195) and in the same strain, he tells us that Tertullian, Cyprian, Irenaeus do not quote them on account of their lack of dogmatic importance (ibid.). The two may be correct, but a little explanation would have been welcome.

The present work is very clear, systematic, and scholarly; on

account of its suggestiveness and fairness it is an ideal book to place in the hands of students.

R. Butin.

La Théologie de St. Paul, par F. Prat, S. J. Première partie. Paris, Beauchesne, 1908. Pp. 604, 8vo.

The professors of the Catholic Institute of Paris have taken the direction of a movement aiming at supplying us with monographs on positive theology. Already several volumes of their "Bibliothèque de Théologie positive" have been issued by Turmel, Bellamy, Adhémar d'Alès. To this collection, Fr. Prat contributes the theology of St. Paul. Although his aim is not merely critical, still, he knows full well that, unless the foundations are secure, the superstructure cannot stand. For this reason, he has examined very carefully the various problems connected with the Pauline Epistles. Thus he covers the same ground as Jacquier; in fact, his treatment of these questions is more comprehensive, and many points intentionally condensed by the latter are treated here much more in detail. It is gratifying, however, to find that both scholars are generally in agreement, as, v. g. in admitting the genuineness of all the Epistles, except Hebrews, in considering Ephesians as a circular letter, etc.

Prat has paid special attention to the genesis of St. Paul's thought and to the historical circumstances of each Epistle, and rightly so: St. Paul, it is true, must have had a well defined theology when he began his missionary labors, but in his letters, the various ideas are treated only according to circumstances and the needs of the Churches. Each Epistle or group of Epistles emphasizes one particular thought, for the full appreciation of which the historical setting should not be lost sight of. By taking these facts into consideration, Prat has given us a very objective study on St. Paul. He has taken in each Epistle, the main idea or ideas that forms the theme of the letter and analyzed it thoroughly from the viewpoint of St. Paul himself. In Thessalonians, we have a full *exposé* of the ideas of St. Paul on the *Parousia* in Galatians, on justification by faith, etc. All this is done with the greatest regard for historical accuracy. We should not attribute to St. Paul himself all the conclusions that may be drawn from his words. These conclusions may or may not be justified, but it does not

follow that the Apostle should have foreseen them, much less have taught them. In this respect, Prat is very conscientious, free from speculation and ill-advised zeal.

To avoid cumbering the exposition with too many details, Prat has inserted her and there "Notes" in which some special topics are more fully developed. Some of these notes are real scientific dissertations, as important and as fundamental as anything in the exposition itself. In fact, there is hardly a page in which the reader will not find plentiful and accurate information. To say that the work of Fr. Prat is very thorough, rich in references, full of delicate observations, will hardly give an idea of its real merits. He tells us very modestly that, had he had his way, he would have chosen a less pretentious title for his work; he considers his present monograph merely as a tentative sketch which he intends to perfect in the future. As a matter of fact, however, Prat shows a great progress in the field of Biblical theology, and he has given us one of the best analyses of the theology of the Great Apostle of the Gentiles. May these few remarks create in many a desire not only to read this work but to study it!

R. Butin.

Souvenirs et Fragments Pour Servir Aux Mémoires de ma Vie et de Mon Temps Par Marquis de Bouillé (Louis Joseph Amour), 1769–1812, publiés pour la Société d'histoire contemporaine, par P. L. De Kermaingant (A. Picard, Paris, 1906), Vol. I, 511.

Anecdotes Historiques Par le Baron Duveyrier (Société d'histoire contemporaine), par Maurice Tourneux (A. Picard, Paris, 1907), 358.

Kleber en Vendée (1793–94), Société d'histoire contemporaine, par H. Baguenier Desormeaux (A. Picard, Paris, 1907), 565.

Correspondance du Duc d'Enghein, 1818-1804, (Société d'histoire contemporaine) par le Comte Boulay de la Meurthe (Vol. II, Paris, 1908), 469.

The meritorious French "Société d'histoire contemporaine" continues the publication of important documentary works concerning the French Revolution and the periods immediately before and

after. The works announced above offer the same qualities of interest, authenticity and abundance of information that we have frequently noted in the earlier volumes of this series which must eventually be of prime importance for an equitable history of the Revolution. Each work has an excellent index, also an historical introduction that makes known the items of chief importance for the personal history of the author whose letters or memoirs are offered to the public.

Le Maître et L'Elève, Fra Angelico et Benozzo Gozzoli, par Gaston Sortais, Lille, Desclée, De Brouwer et Cie (Paris, 1906).

M. Sortais offers in this volume, illustrated richly and with much taste, an excellent introduction to the artistic history of the great Florentine mystic painter Fra Angelico and his delightful pupil Benozzo Gozzoli. The canvasses and frescoes of the Angelico are described with an insight and sympathy that extend to the work done by his pupil Benozzo in the convents of Montefalco, the Medici Chapel at Florence, at Gemignano (that wonderful Pompeii of the Middle Ages) and in the Campo Santo of Pisa. Good bibliographies of both painters and full catalogues of their works add value to this charming book.

Archivum Franciscanum Historicum. Fasc. I. Ad Claras Aquas (Quaracchi, near Florence), 1908. Pp. 208.

The remarkable interest in things Franciscan that has been witnessed during recent years has resulted in the publishing of periodicals exclusively devoted to the discussion of questions of Franciscan History; while considerable space has been given to *Franciscalia* by existing weeklies and monthlies of high critical standing, both Catholic and Protestant. The Franciscan movement thus fostered by the active and impartial interest of scholars of every shade of religious opinion rendered necessary or, at least, very desirable the publication of a periodical such as the *Archivum*. Accordingly a committee composed of Friars specially qualified for the task, was appointed by the Minister General of the Friars Minor, the most Reverend Denis Schuler; and, in several meetings, the

title, scope, plan, and editorial management of the new periodical were thoroughly discussed, the result being the publication of the first number of the *Archivum Franciscanum Historicum* in January of this year.

The main scope of the *Archivum* is threefold: *a*) to afford an arena, so to say, for the scientific and exhaustive discussion of mooted questions that at present engage the attention of Franciscan students; *b)* to make public the results of modern research into the sources of Franciscan History; *c)* to record the progress, development, and achievements of the Franciscan movement as a whole. It may not be unprofitable to refer briefly to one or other of the principal articles of the present number that come under the first division of *Discussiones.*

Father Paschal Robinson in his usual facile and delightful English considers in detail some of the more important chronological difficulties that beset the student of the life of St. Francis. He calls attention to the fact that as a whole medieval biographers cared little enough whether the exact dates in a Saint's life were under the eyes of their readers, provided its vivifying spirit entered their souls. In other words their primary aim was to edify. This he considers the head and front of their offending in matters chronological. He reminds us in conclusion that despite the gratifying results of modern research "there are gaps to be filled in; discrepancies to be explained; questions to be answered." Needless to say we cherish the hope that Father Paschal may be able "to return to the subject in a later number of the *Archivum.*"

The authenticity of the Portiuncula Indulgence is the subject of a very able paper in German by Father Heribert Holzapfel. In our present critical age we are too apt to rest the proof of an important historical fact solely upon documentary evidence; and to eschew tradition, especially of the popular sort. This method of procedure is an example of a well known fallacy *extra dictionem.* Hence other causes than ignorance may very easily be adduced to account for the remarkable silence of the early Legends in regard to the Portiuncula Indulgence. In the first place the Pope granted the Indulgence with extreme reluctance and St. Francis knew well that both the Cardinals and the Bishops of Umbria were opposed to a favor till then unheard of. Hence St. Francis confided the concession of the Indulgence only to a few of his intimate companions. After the death of the Saint, the religious began to come

to St. Mary of the Angels to gain the great "*Perdono d'Assisi*" which then gradually found its way into contemporary chronicles.

The fifth article which is in Latin from the pen of Father Michael Bihl is at once entertaining and instructive. Yet we cannot but deprecate the rather ungenial attitude which the writer assumes towards the well known Jesuit whose "Way of the Cross" he subjects to a critical examination. Father Thurston's book has been translated into French; and it would have been well had Father Bihl indicated more precisely whether he is critizing the English original or the French translation. For an author is very often at a disadvantage in a translation, and the smack of irony that Father Bihl complains of (note 1, p. 53) in regard to the use of the phrase "good Franciscans" does not appear at all in the English. Criticism to be of value in these days must have the two qualities of geniality and sincerity; nor must a critic censure an author for an unintentional or supposed mistake. The error should be pointed out for the author's benefit who will correct it in due time, if he love truth. In view of these considerations the animadversion contained in note 3, p. 52, might be softened without loss of effect.

Under the second sub-division of *Documenta* the *Prima Legenda chori de S. P. Francisco,* edited for the first time by Father Theophilus Domenichelli and the *Testimonia Minora saeculi XIII de S. P. Francisco* deserve special mention. The remainder of the Archivum is divided into *Codicographia, Bibliographia, Commentaria ex Periodicis, Opera Recensita, Chronica,* and *Libri accepti.* In the course of time, however, it may be found advisable to simplify this slightly complex arrangement of headings.

For the rest the *Archivum Franciscanum Historicum* deserves the generous support of Franciscan students wherever they may be. It has that guarantee of usefulness and permanence which attaches in general to all undertakings inaugurated by the old religious orders. We heartily wish the new periodical prosperity and length of days.

STEPHEN DONOVAN.

BOOK NOTICES.

The house of Victor Lecoffre (J. Gabalda et Cie, 90 Rue Bonaparte, Paris) continues the publication of its admirable series "Les Saints," the volumes of which have been regularly noticed in the BULLETIN. Among the latest issues is SAINT SEVERIN, APÔTRE DU NORIQUE (453–82), by M. Andrè Baudrillart, a little masterpiece of historico-critical description and politico-social analysis, certainly the most charming account yet written of the famous saintly "Innominato" of the latter part of the fifth century, at once the missionary of the barbarian hordes and the civil intermediary between them and the conquered Romans of Noricum (Salzburg, Styria, Carinthia). Another attractive life is SAINT BENOIT LABRE (1748-83) by J. Mantenay of the *Univers*, a delightful pen-picture of one who became as a fool for Christ, and who will always have a special interest for the faithful of the Church in the United States, since it was the study of his life that drew to the Catholic Church the first New England Puritan convert, Rev. John Thayer of Boston.

Dr. Giovanni Mercati, well known to the learned world as one of the most active savants among the Roman clergy, has rendered an important service by his edition of several hitherto unknown texts of a learned and saintly Theatine liturgist (OPUSCOLI INEDITI DEL BEATO GIUSEPPE CARDINALE TOMMASI, Rome, 1905, pp. 55). It is no. 15, in the valuable Roman collection of "Studi e Testi," devoted to original studies and documentary publications in hagiography, patrology, literature, etc. Cardinal Tommasi's suggested reforms or "Emendations" in future editions of the Roman Breviary, Missal, and Ceremonial, as made known in the most important of these new texts, are of great interest to-day in view of the new pontifical commission that deals with these long-pending questions. The most important suggestion of Tommasi is that the private recitation of the Breviary be largely reduced to the Psalms, though here the "pristina orandi regula" of the Roman Church ought to be carefully examined, and the recitation of the psalter brought back to the more spiritual and mystic form it once had in the ancient rite of the Roman Church, that he carefully distinguishes from the abbreviated rite of the Roman Curia to which we owe in no small measure our present Breviary. The most critical modern liturgists would not disavow the good method suggested by Tommasi (1649-1713) for the improvement of the liturgical books of the Roman Church, *i. e.* a careful study of the older liturgical books out of which Breviary, Missal, and Ceremonial were compiled, and a complete collection of all the oldest and best manuscripts in Rome and Italy (to which Dr. Mercati rightly adds: and in the rest of Europe).

Had the latter suggestion been acted on at the end of the seventeenth century many valuable liturgical manuscripts would not have perished or disappeared, but would now be accessible in the great European civil or ecclesiastical repositories of documents.

The Historical Seminary of Dr. Kirsch, in the Catholic University of Fribourg in Switzerland, began in 1905 a series of important publications, to be based on original research and executed with all due critical skill. The first work of this important new series is the valuable contribution of the Cistercian student, P. Dr. Eberhard Hoffmann (DAS KONVERSENINSTITUT DES CISTENZIERORDENS IN SEINEM URSPRUNG UND SEINER ORGANISATION, Freiburg, 1905, pp. 104). Dr. Hoffmann presents us, he says, rather with an introduction to this important element of the medieval Cistercian influence (fratres conversi, barbati, laici) than with a thorough study; the latter can be attempted only when the materials in the archives of the Cistercian monasteries, also the "Acta et Statuta" of the General Chapters of the order, are more fully published than is yet the case. Nevertheless, from the earlier Benedictine materials, the great monastic documentary works of the seventeenth and eighteenth centuries, and the valuable contributions of modern writers (Winter, Sackur, Vacandard, Lamprecht, G. Müller, Berlière, Janauschek, etc.) he has put together a most useful study that throws new light at once on the internal organization of the famous Benedictine reform of Citeaux in the twelfth century, the contemporaneous development of agriculture in France and Germany, and the social transformation of the period that was more largely affected than is generally known by the introduction into the Cistercian body of great numbers of laymen from the lower orders of feudal life.

Among the late apologetic studies on the question of the condemnation of Galileo we call attention to the "opusculum" of the learned Barnabite, Padre Giovanni Semeria, of Genoa (STORIA DI UN CONFLITTO TRA LA SCIENZA E LA FEDE, Rome, Pustet, 1905, pp. 80). Its calm, objective and equitable temper, and its good critical method make it a useful addition to the similarly important studies of Vacandard (ETUDES DE CRITIQUE HISTORIQUE, 2d. ed., Paris, 1906, 295-387) and of G. Sortais (LE PROCÉS DE GALILÉE, Paris, 1905).

The Sacrament of Extreme Unction, though treated in all manuals of dogmatic theology, has long been awaiting a sufficient monograph corresponding to its religious dignity and the historical and literary interest that centres about it. In his excellent study of this Sacrament (DE SACRAMENTO EXTREMAE UNCTIONIS TRACTATUS DOGMATICUS, New York, Pustet, 1907, pp. 396) Fr. Joseph Kern, S. J., professor of dogmatic theology at Innsbruck, has produced a doctrinal and historical treatise of much value. Its five books treat of Extreme Unction as a sacrament instituted by Jesus Christ, of its purpose and nature, its effects, its minister and subject, and its qualities. His work is especially valuable for the large space devoted to the early history of the Sacrament; we hope in some

later number of the BULLETIN to deal more fully with this part of Fr. Kern's book. Suffice it to say here that since Chardon's *Histoire des Sacrements* (Paris, 1745) no good historical account of this Sacrament has been published. It is somewhat regrettable that Fr. Kern did not add a few pages of critico-literary introduction descriptive of the principal works or essays devoted to this subject by theologians, ancient and modern, and by historians of the Sacraments. Quite timely also and useful is the brief exposition of Catholic doctrine and practice that we owe to Rev. P. J. Hanley (TREATISE ON THE SACRAMENT OF EXTREME UNCTION, New York, Pustet, 1907, pp. 57).

We recommend to our readers, especially to all University students and their teachers the excellent work of Dr. Konstantin Holl, of Rastatt in Germany, STURM UND STEUER (Herder, St. Louis, 1908, 70 cents). It is an elevated and reasonable appeal to academic youth for a life of Christian purity, based on the mastery of a disorderly will and a concupiscence that knows no subjection save that imposed by religious education and life. More powerful than any or all natural motives and reasons are those of a spiritual character, by which is awakened and sustained in the youthful soul the reign of divine grace. This work is particularly suitable for teachers in colleges and academies on the occasion of retreats, spiritual direction, etc.

The teacher of our parochial schools and academies, also to some extent of our colleges, will find very serviceable the text-book of English history prepared by Mr. Wyatt-Davies, M. A. of Trinity College, Cambridge, AN ELEMENTARY HISTORY OF ENGLAND (Longmans, New York, 1906). It is moderately but tastily illustrated, has a very good index and is provided with regnal tables, a running list of principal dates, and good maps. To each chapter are prefixed the names of the chief persons, also the most important dates mentioned in it. The narrative is brought down to the death of Queen Victoria (1901).

Father Vincent McNabb, O P., places the English-speaking laity under an obligation by his translation of THE DECREES OF THE VATICAN COUNCIL (Benziger, New York, 1907, 60 cents). "This last will and testament of the past century," he rightly says in the preface, "brief as a will and pregnant as a dying wish, holds within its formal words the principles whereby the *errores et terrores sæculi*, the falsehoods and fears of our age, may be met and withstood."

In keeping with its valuable collection (in six series) of the Encyclical Letters of Leo XIII, the house of Herder continues to issue in similar style the Encyclicals of Pius X. The latest of these important documents is now presented in the original Latin with a German translation (PII PP. X. EPISTOLA ENCYCLICA DE MODERNISTARUM DOCTRINIS, Herder, St. Louis, 1908, 32 cents).

Younger members of the Catholic clergy will appreciate the earnest booklet of Mgr. Ferdinand Rudolf, WEGWEISER FUR PRIESTER (Herder, St. Louis, 1908, 50 cents). It is the latest accession to the valuable series of works on the priesthood published in the last generation, and is based on the well known books of Alvarez de Paz (De vita spirituali, De exterminatione mali), Scheeben's "Herrlichkeiten der göttlichen Gnade," and Cardinal Vaughan's work on the priesthood.

BOOKS RECEIVED.[1]

History and Biography.

A Tuscan Penitent. By Father Cuthbert. New York, Benziger Bros. 1907. Pp. 291. Price, $1.35.

Ten Lectures on Martyrs. By Paul Allard. New York, Benziger Bros. 1907. Pp. xxv, 350.

Ireland and St. Patrick. By Wm. Bullen Morris. New York, Benziger Bros. 1907. Pp. xi, 307. Price, $.60.

The Inquisition. By E. Vacandard. Translated by Bertrand L. Conway, C. S. P. New York, Longmans, Green & Co. Pp. 284.

The Beginnings of the Temporal Sovereignty of the Popes, A. D. 754 to 1073. By Mgr. L. Duchesne, D. D. New York, Benziger Bros. Pp. 312.

The Catholic Church, the Renaissance and Protestantism. By Alfred Bandrillart. New York, Benziger Bros. 1908. Pp. xxviii, 331.

Sursum Corda, Letters of the Countess de St. Martial. By Baron Leopold de Fischer. New York, Benziger Bros. 1907. Pp. 335.

Theology.

Defence of the Seven Sacraments. By Henry VIII, King of England. New York, Benziger Bros. 1908. Pp. 480.

L'Enfance de Jesus-Christ, d'apres les Evangiles Canoniques. By Rev. P. A. Durand, S. J. Paris, Gabriel Beauchesne & Co.

Law of Christian Marriage. By Devine. New York, Benziger Bros. 1908. Pp. xviii, 366.

Devotional Works.

Thoughts and Fancies. By F. C. Kobbe, D. D. New York, Benziger Bros. 1907. Pp. 61.

[1] Books received from publishers or authors will be placed on this list, with imprint *and price, when marked.* In this way, each work will be promptly brought to the attention of our readers. In many cases, a lengthy notice will be given in a subsequent number of the Bulletin.

Well Spent Quarters, also *A Three Days Retreat.* By A Sister of Mercy. New York, Christian Press Association. Pp. 271. Price $.75.

Way of the Cross. (Jesuit Method). New York, Benziger Bros. 1908. Pp. 42. Price $.15.

Way of the Cross. (Eucharistic Method). New York, Benziger Bros. 1908. Pp. 60. Price $.15.

Way of the Cross. (Franciscan Method). New York, Benziger Bros. 1908. Pp. 57. Price $.15.

Way of the Cross. (Liguorian Method). New York, Benziger Bros. 1908. Pp. 39. Price $.15.

A Key to Meditation. By Pere Crasset, S. J. New York, Benziger Bros. Pp. 163. Price $.50.

Saint Francois de Sales. By Fortunat Strowski. Paris, Librairie Bloud & Co. 1908. Pp. 364.

Sermons.

Short Sermons. By Rev. E. P. Hickey, O. S. B. New York, Benziger Bros. Pp. 245. Price $1.25.

A Pulpit Commentary on Catholic Teaching. (Vol. I. The Creed.) *A Complete Exposition of Catholic Doctrine, Discipline and Cult in Original Discourses,* etc. New York, Joseph F. Wagner. Pp. 458. Price $2.00.

Twenty-Five Short Sermons on Doctrinal and Historical Subjects. By Bernard W. Kelly. New York, Benziger Bros. 1908. Pp. 240. Price $1.25.

Miscellaneous.

Parerga. By Canon Sheehan, D. D. New York, Longmans, Green & Co. Pp. 352.

The Priest's Studies. By T. B. Scannell, D. D. New York, Longmans, Green & Co. 1908. Pp. 240.

La Libérté Intellectuelle Apres L'Encyclique Pascendi. By J. C. Douais, Ev. de Beauvais. Paris, Gabriel Beauchesne & Co.

The Catholic Who's Who and Year Book. London, Burns & Oates. 1908. Pp. 444. Price $1.50.

Friday Fare. By Mrs. Charles Marshall. New York, Benziger Bros. 1907. Pp. 61. Price $.35.

UNIVERSITY CHRONICLE.

The German Chair. Rev. Father Walburg's donation has brought the endowment of the Chair of German Language and Literature so near completion that the filling of the Chair by the appointment of a regular professor is now only a question of a short time. Meanwhile four Courses in German are being given at the University by two Instructors.

Donation to the Library. The Library of the Department of Education has received through the kindness of Mr. Nicholas Benziger, New York, forty volumes of works on Christian Doctrine and the Teaching of Religion, all publications of the house of Benziger Brothers.

The Literary and Debating Society of the Catholic University of America. On the evening of March 18th the students of the University convened in the Assembly Hall, for the purpose of discussing the organization of a Literary and Debating Society. The Professor of English Literature, Dr. P. J. Lennox, was elected Chairman of the meeting, and Vincent L. Toomey, Secretary. After those present had shown their unanimous approval of the establishment of such a Society, a Committee of three were appointed to draft a Constitution.

At a second meeting of the Literary and Debating Society, held on March 26, a Constitution and By-Laws were adopted, establishing the name of the Society as " The Catholic University of America Literary and Debating Society." The following officers were subsequently elected: Patron, Rt. Rev. Bishop D. J. O'Connell, Rector of the University; Honorary President, Dr. P. J. Lennox, Professor of English Literature in the University; President, Frank A. Mulvanity; Vice-President, William Hemmick; Corresponding Secretary, Leo J. Koontz; Recording Secretary, Vincent L. Toomey and Treasurer, B. J. Semmes. An Executive Committee of three was appointed, consisting of the Rev. Leo MacGinley; the Rev. Leo Schlindwein and John Moran.

On the 9th instant, Mr. Frank A. Mulvanity, President of the

Society, delivered an address, "The Origin of the Political Parties of the United States."

A debate on "The Expediency of Capital Punishment" will be held on the 23rd of this month. The participants of the occasion will be Messrs. Douglas, Kelley, Koontz and Gallagher.

VINCENT L. TOOMEY,
Recording Secretary.

The Knights of Columbus and the Catholic University. At the regular meeting of the Washington Chapter of the Knights of Columbus, April 27th, 1908, the following resolutions were passed:

Whereas, The Knights of Columbus of the City of Washington through the Chapter thereof feel deeply grateful to His Eminence James Cardinal Gibbons for having honored us by his presence in our Assembly Hall on Sunday, February 23, 1908 at which time he commended in beautiful language the work the Knights of Columbus had done and were doing for morality and religion in our beloved country; and whereas:

His Eminence on that occasion pointed out to us the necessity of our continued earnest activity along these lines and that as we grow strong and numerous in numbers we should not overlook the great work within our province of assisting in the establishment of an endowment fund of five hundred thousand dollars ($500,000) for the Catholic University of America, so as to place that great Institution on a solid financial foundation; therefore be it

Resolved, that we, the members of the Chapter, representing the Knights of Columbus of the City of Washington, pledge ourselves to support the movement about to be launched by the National Board of our Order to establish said fund of $500,000, which shall be known as the Knights of Columbus Fund for the use of the Catholic University of America; and be it further

Resolved, That we communicate these resolutions to our respective Councils, to the National Board of Directors of the Knights of Columbus, and also that a copy be furnished to our National Organ, "The Columbiad," and a copy be transmitted to His Eminence Cardinal Gibbons.

Resolutions passed at regular meeting of Washington Chapter, March 27th, 1908.

THOMAS J. DONOVAN,
Chairman of Chapter.